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THE RIGHTEOUSNESS OF JEHOVAH

RICHARD F. CHAMBERS

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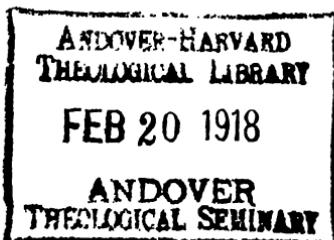
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DEDICATED

In the name of THE MASTER and for the purpose
of hastening HIS KINGDOM here on earth and sent
to all peoples and nations with this hope in HIM that
has already made us men that which we are.



THE BASIC PRINCIPLE FOR A CONSTRUCTIVE PLAN OF THE WORLD'S PEACE, WOULD SEEM TO BE, RIGHTEOUSNESS

This is not an attempt at a "cure all" but an analysis of the conditions and a seeking for a universal conception and a synthesis effecting all nations and people:

- (1). The necessity of a conception that is universal in its scope and application—RIGHTEOUSNESS affords this conception. But what is RIGHTEOUSNESS? (DIVISION I).
- (2). The necessity of a new defining of the term to meet a larger conception, with sufficient power to give the vision and furnish the inspiration, and apply the lifting energy. This is found in the RIGHTEOUSNESS of JEHOVAH-ELOHIM. (DIVISION II).
- (3). This conception of JEHOVAH-ELOHIM's RIGHTEOUSNESS is not only universal—but it is co-extensive with the races development. (DIVISION III).
- (4). That in God's RIGHTEOUSNESS all the nations "share and sharé alike" in its gifts and blessings. (DIVISION IV).
- (5). That the present world crisis affords an occasion (The crying need—the plea—"A place under the sun") and makes known a "world-consciousness," and emphasizes the need of a particular place, and the necessity of the basic principle of JEHOVAH-ELOHIM's RIGHTEOUSNESS for present and future development:

- (a). Hence the need for "arbitration"—"international agreement"—"International league of peace"—"International law"—"international court with sufficient force to back it." These are good, these are far reaching, these seem to be necessary.
- (b). But the passion of life knows no limit. LIFE is not controlled but by its own consciousness and effort after life. So agreements may become "a scrap of paper" and international laws ignored. These will not, and can not hold and control life under all conditions. They are parts of a whole. They have their place in the whole, and they perform their functions.
- (c). The appeal to the GOSPEL of JEHOVAH-ELOHIM's RIGHTEOUSNESS will furnish a common ground again and again to which all nations may resort when laws are ignored, treaties abrogated, and international power misused and abused. This RIGHTEOUSNESS of JEHOVAH-ELOHIM will continue to be the "WELL OF SALVATION" from which all nations may drink and a better SPIRIT will prevail for future growth and development.

RICHARD F. CHAMBERS.

Griswold, Iowa,
October 1, 1917.

CONTENTS

DIVISION I

The Necessity of a Conception that is Universal
in its Scope and Application..... 11

DIVISION II

The Necessity of Defining the Term to Meet
a Larger Conception is Found in the
Righteousness of Jehovah-Elohim..... 25

DIVISION III

Jehovah-Elohim's Righteousness is Co-Extensive
with the Development of the Nation's.... 49

DIVISION IV

That in God's Righteousness All Nations "Share
and Share Alike" in the Gifts and Blessings 59

DIVISION V

A Dissertation of the Promise to the Patriarchs 79

DIVISION VI

The Present World Crisis..... 91

THE RIGHTEOUSNESS OF JEHOVAH

THE RIGHTEOUSNESS OF JEHOVAH

DIVISION I

THE NECESSITY OF A CONCEPTION THAT IS UNIVERSAL IN ITS SCOPE AND APPLICATION

THE can be but little doubt, if any at all, that the great and the controlling truth which life has been unfolding and making known to the world through the generations of men and of nations is RIGHTEOUSNESS.

We may view life from any point we will and this appears to hold good.

Take this statement from the position of a young man just starting in life, with a character to form, a reputation to establish, and life to live; here the law of righteousness, be it stated in the form of the old Hebrew prophet, or, a more modern expression of the same principle, and it has more to do with the final outcome of his life than any other single conception of life.

Or, look at life from the point, when the fire on the altar of the heart burns low, when the pulsations of life are fevered and irregular, when the tread which once was sure and steady gives place to un-

certainty, and a staff is a good thing to lean upon, then righteousness has a story to tell, of the same nature and kind, yet it is quite a different story. The difference of degree or quality and not one of nature or kind.

Or, view righteousness from the point of the present, where life is a continuous change filled with vicissitudes, with its desires and ambitions, with its opportunities of success and failure, with its strength and weakness, and we find that righteousness keeps abreast with all of life's movements, or, if wanting is easily detected.

Again, if we look at life from the point of the past, with its consciousness of rectitude or sin, with its sense of achievements or its miscarriage and disaster, here righteousness has its story to tell.

We may take the point of the future, with its anticipation and its hope, or, with its burden and its fears, whether it be the near future, to take place here on earth tomorrow, or, a more remote time and in another world of existence, we see that righteousness has its bearing unmistakable, convincing, and powerful.

If we take our stand and look into the secret chamber of our own heart, where no eye save God's ever sees, if we look inwardly, commune with our own heart, if we take sweet counsel with ourself righteousness has its meaning. "Conscience makes cowards of us all."

Now let us take the opposite pole. Let us go to life's work, where men have worked out their conceptions into actual things. Perhaps written them

with an indelible pen and given them to the world. Builded them into magnificent structure of granite to stand as the everlasting hills, or, a worthless hovel that is already mouldering to decay. It may be, have laid the foundation and found we were not able to finish, and here again righteousness has its bearing.

Should we now look at life from a social point, and study the history of the nations. Search well the archives, whether they be those sealed with the debris of centuries or the more recent works of the scholars, who labor to see things as they are and have been, and we find that righteousness is written across the pages, or, if not its need is told in another sad story.

When we view life again, be it from the present social condition of the rural district, town, city, or nation righteousness is sure to be indispensable.

Or look at it from the point of international agreements, treaties, laws and we see nations endeavoring to hold each other responsible for its conduct.

If there is a phase of life where righteousness has not its bearing six thousand years of the human family has failed to reveal it.

Yes, we may go further and say, the longevity of the race tends to impress the conception that righteousness is indispensable.

That righteousness touches every phase of human life.

That righteousness moves and travels with life.

That change does not do away with the necessity

of righteousness.

That sin, and decay, and death can not and does not destroy righteousness.

In fact we find that righteousness is the "unit-character" belonging to the race.

It is the index finger pointing the way in life.

It is the prophesy revealing the light.

Yea! It is the "mutation" capable of great things in the individual, in the class, in the nation, and in the race.

So it does not seem presumptuous when we say, the great conception that life, in its many phases has been working out and revealing, during these many generations of men, is the same conception that God has made known through the scriptures, namely, that of righteousness which makes for life.

We speak of righteousness in the abstract but there is a reality corresponding to the word, and this reality is within touch of every life. This is a vital power that is real and known in the experience of every man.

This reality is experienced in the life of every man regardless of his creed which establishes the fact of righteousness beyond the peradventure of a doubt. So at present we are not in the speculative field of philosophy, but in the realm of actual life.

We may easily pass over into the speculative field, and necessity, in the full discussion of righteousness would require us to treat it from the abstract as well as from the concrete side, from the individual as well as the class and the race, but at present let

us keep in the open field of experience where all can easily follow and know the truth and see the facts.

A word about the nature of righteousness. If there are different opinions of righteousness they generally enter in at the point where we fail to discriminate between nature and degree—between kind and quality.

Nature and kind are corollated. By this we mean that which is produced by a cause.

Quality and degree are related. By this we mean that which we talk about, that which we narrate.

The very essence of righteousness is found in the motive which actuates. The nature which promotes. The kind which controls.

Righteousness arises out of a consciousness, where we find those intuitive ideas of right, justice, truth and duty, which are the fundamental principles of our moral being, such as we men are.

If there is a difference of opinion it usually arises by substituting degree for nature, or, quality for kind.

But to doubt nature, and to substitute degree or quality for kind upsets the fundamental principle and is suicidal.

Nature will reproduce in kind. Degree and quality have not the power of re-production.

There cannot be the question about the nature of righteousness that there is about degree and quality, for the reason that nature is sure to reproduce in kind.

So in dealing with righteousness we have no new

conception to offer but the same pure, unalloyed conception worked out into realities in every day life, through the many generations of men and revealed in the scripture.

Our purpose is to put righteousness into the crucible. "So as to cast it into new molds?" No! Not even into a new mold! And yet it may be a new mold to some. But it will be the same old truth that has stood the test of the ages in the crucible for analytical purposes.

It is necessary to clear thinking that we not only talk about the same thing, but that our attention be drawn and focused on the same point of the same thing at the same time.

We have seen salesmen selling their goods. They point out the best quality of their ware. The machinist will show us where his machine differs and excels his opponents. He calls attention to these points of his machine because therein lies the value of his instrument. We must think to the same point at the same time, and we must see things alike at a given moment, however we may differ at other times.

There are some people who cultivate a pugilistic mind so that this is a very hard thing for them to do. Any thing that differs from their former conception of life they are ready to strike a blow before they really know what it is. And striking in the dark, supposing they oppose an enemy, they slay a friend. If such there be who are religiously inclined they set themselves not to receive. And there are some who make this attitude of spirit to stand for christianity.

This is what some call "serving God." They prejudice themselves against a position be it true or false. They are, therefore, in no position to receive and know and judge righteous judgment, accept or reject; because they have already determined the matter.

In dealing with righteousness from the point of actual life this is one of the barriers we must avoid, for it is antagonistic and damaging to that which we seek.

For clear thinking there should also be clear defining.

The question, therefore, arises; what is righteousness? seeing it has so much to do with life.

What is meant by righteousness?

This is a fair question. It is akin to questions we ask many times in life. It is not necessarily confined to the idea of utility of righteousness. The conception of utility is there. It means this, but may we not hope that it means much more than this.

There is a utility to righteousness which we should not overlook, but now let us hope the desire which includes utility is much more than mere utility.

May we not expect an awakened desire to discover the truth. Yes and even more than this of discovery, that of an earnest desire to know the truth in order that we may follow it.

To know, to understand, to desire, to be, to do, these are prerogatives which belong to us men. Why stop at the lowest ones when we have an open field to the highest?

What do we mean by righteousness?

There are several definitions given by our English lexicographers which will help us to get a start.

First—"Righteousness is comprehending holy principle and affections of the heart, or, conformity of life to the divine law." Int. Dict.

Second—"Righteousness is applied to righteous acts, or righteous qualities." Is. 64:6. "All of our righteousness are as filthy rags." Int. Dict.

Let us start with these two conceptions, as we advance we will overtake others. The first definition "comprehending holy principles and affections of heart," that is to say, walk around them, see them from all sides, and understand these principles and affections of the heart.

Righteousness starts with the thoughts, conceptions, and motive powers of the inner life, the heart.

Some people are skeptical at this point; contending that righteousness is in the outward act and not in the motive prompting the act. They have to contend against facts. There is no ground for a controversy here. Facts stand against it.

If facts can not convince them arguments will not.

The ground of righteousness is well established. We have to deal not alone with truth but facts. Righteousness has its bearing in the secret chambers of the life, where only the individual knows the counsel of his own heart and no eye sees but God alone.

Again, righteousness starts in the inner life, but it extends outward from the hidden life in words and acts and deeds.

It is at this point of outward life that we begin to

see and understand the issue of other men's lives.

Their deeds and words are the expression of the inner life. We can only know and interpret their life by their words and deeds.

These are definitions good so far as they go. But would we be able to recognize righteousness if we should meet with it?

When a new invention is discovered and a machine is made which emancipates men from servitude and drudgery our nation recognizes the benefits the inventor has conferred upon humanity, and gives him a franchise, and protects him in his rights for a time.

But the government asks of him, to make a model or a drawing demonstrating the working principle and the utility of his machine.

Perhaps a drawing, an illustration will help to reach the conception of righteousness from the point we wish to consider it at present.

There was a young man, one of a large family and because of the meagerness of home, he started out when yet in his teens to make his own living. Like many boys living in small towns success for him was in the city and he went there to find it.

His was an intense nature, whatever he did he put his life into his work. He soon found work. In the course of time he became a member of a Sabbath school class. The teacher was interested in the boy's receiving a true conception of life. This boy was converted and became a christian. He put his life into his religious experience. In the course of time he gave up the business life and became a preacher

of the grace of God. By and by he returned to his native town to live. He bought one of those old New England homes with plenty of room in it. In the town he found girls who were not going to school because of need. He gathered them together in his own home and procured a teacher for them.

In the course of time the school grew until he appealed to friends to help him build a building for them and extend the work. This was done and the Lord wonderfully blessed the work. He was so encouraged by the Lord and men helping that he was led to build a school for boys.

He used his influence and the town built a large church for the reason the old one was not large enough to hold the people who came. He preached himself but always saw that the people had a pastor to minister to their need.

He took an interest in the town. They improved the streets, and lighted them and cleaned up the village.

He drew men of means to the town. He helped to start other enterprises. His name spread far and wide. His influence was as great as his name. He was called to help, from far and near in many good works. He had power with God and man. He was a mighty preacher of righteousness. Thousands were converted, and turned from the power of sin to serve the Living God.

By and by he died. Men came to Northfield. Men sent messages of condolence and words of praise and gratitude.

Memorial meetings were held in many of the

churches in our country and in England, and Scotland, and Ireland.

"He was a good man"—"a just man"—"a considerate man"—"a faithful man"—"a truthful man"—"a wise man"—"a gracious man"—but what term—what word—what adjective shall we use to describe the whole life of D. L. Moody?

It would seem that the best term to use is "a righteous life." And for this reason. It is more comprehensive—It takes a life and gathers together, and holds forth all of the realties that righteousness means.

It is in this sense that we use language.

The adjectives good, just, faithful, loving, merciful, patient, compassionate, gracious describes the attributes and qualities of life's acts, but when we would sum up life's works in one thought these words fail to give us the full meaning.

We feel the poverty of these words to express all that such a life really and truly demands.

Again, a man may be just but not patient. He may be wise but not gracious. He may be good but lack in wisdom. One attribute may be there but others may be wanting.

In summing up a life for a greater or shorter period necessity seems to demand a different term of expression. And it is different for it is the aggregate of life.

Into the crucible of life has been poured many of the attributes, and as they have been watched over, tempered, controlled, and brought forth by the personality of the man, it is no more than just that a

different term should be used covering the whole field of action and work accomplished.

The SCRIPTURES describe such a man as "a righteous man." Here we have the two conceptions we started with worked out into actual life.

We also have gained a higher conception of righteousness. For in this sense righteousness is used to mean the thought, the concept which gives the movement, the motive power, the trend and flow of life, as well as the word spoken, the deed done, and the work accomplished.

At this point we should notice the range, the stretch, that is the field of righteousness.

This conception of righteousness holds good on earth and in heaven. This is true with God and with man. There are not two standards, one for earth and another for heaven. The standard is universal. We men never gain anything by trying to lower the standard of righteousness, or, in trying to make a double standard.

Singleness of mind and heart here is all important to a clear understanding of righteousness. Seeing eye to eye here with God is life.

There can not be two standards and come in the range of righteousness, if we look at it from the point of nature or kind. Righteousness does not admit of double dealings—double standards. One standard for heaven and another for earth.

We men gain nothing by trying to drag heaven's conception of righteousness down to earth's imperfect way of thinking of it. Rather our safety and security is in exalting earth's standard to heaven's

conception.

True in the Bible we read of men's righteousness and of God's, but it is by way of contrast. Rom. 10:1-6. There are not two kinds of righteousness, one of earth and the other of heaven. It is an attempt of man to so make it appear as if there were two kinds. But it is only an attempt. And an attempt that heaven has never been willing to recognize.

The hope of men, and of nations is not in pressing and contending for this point of self-righteousness, but our hope is in conceding to heaven, heaven's position.

There is but one standard of righteousness and that is the one God has made known. One standard, therefor, one in nature—one in kind. But one which admits of degree and, therefor, of difference, when viewed from other points than those of nature or kind. This we recognize and allow, yet to some it may and does appear as different kinds. But here in Rom. 10:1-6 the comparison is not at the point of nature or kind but of degree or quality.

It is not inconsistent to righteousness to admit of degree or quality, seeing that righteousness is progressive in the lives of men and nations. Nor is it derogatory to heaven's standard that earth reaches up to its attainment. It is the child imitating the father. And there is good and just ground for pronouncing over such a life, who had held heaven's high standard of rectitude before him, and has tried to shape his life by the very nature of righteousness; who in thought, and word, and deed has, at least

to some degree, earnestly and honestly ordered his life that its movements, its trend, its flow and deeds, while not perfect in the absolute as God's is perfect, yet in thought, purpose, motive, plan, word, and deed it has been heavenward; there is some good and just ground to pronounce over such a life this name that we regard so highly, and which the scriptures do not hesitate to do "A righteous man"—"A righteous life."

We are not saying we men may not be deceived in making our summary of life. We do not see motives first hand and can only interpret them. We should recognize our limitations. We have nevertheless a starting basis for our understanding of righteousness. A conception that enters into the thought, the motive, the trend, the movement, and the flow of life.

DIVISION II

THE NECESSITY OF DEFINING THE TERM TO MEET A LARGER CONCEPTION IS FOUND IN THE RIGHTEOUSNESS OF JEHOVAH-ELOHIM

THE most perplexing question, perhaps confronting the nations of the world today, and one that will stand all the study, and bear all the light thrown on it, is this thought of righteousness in its relation to the world's peace.

As one steps aside, in order that he might look at and consider the efforts of men, he is impressed with forms of contradiction which work strife, confusion, and division in the thinking world.

As these efforts of men and nations are studied and classified with a search for, and a hope in a synthesis—or a solution of the problem, or a concept that will work harmony out of disorder, he might see that a large proportion of these differences arise out of the emphasis, or, the stress laid either on LAW, or, the works of men, or, what we know as the GOSPEL.

This stress, this emphasis of men and nations admits of the personality of the individual, as it should, who may be presenting the line of thought. In turn, most of us are quick in interpreting that particular form being presented, at times making the speaker the exponent of that particular form. Thus we pit man with man, nation with nation, forms of right-

eousness with other forms, and we have leaders and schools of thought, and forms of governments. Then it is we study and emphasize the differences, in place of seeking the likeness, the unity, the harmony, the synthesis.

The present day movement, in place of laying the stress on the difference, seeks to place it on the likeness, the unity, the harmony, or, the synthesis.

This is positive research rather than negative.

And because of this procedure we believe the possibility for up-building is greater.

Friction and strife may thus be eliminated.

The chances of life are increased. The flow of life is easy and more regular, and a possible understanding of a world's peace reached.

That there is a certain righteousness belonging to the Gospel of our LORD JESUS CHRIST as well as a righteousness which belongs to the LAW of GOD is one of the fundamental principles of the Scriptures.

That in either the LAW or the GOSPEL righteousness is of the same kind, or, nature will not admit even of a shadow of doubt.

In either, the essence of righteousness is being—doing in the fullest sense of these terms, whether it be at the point of receiving the conception, the motive that actuates, the will that does the deed, the word spoken, or the deed done. There is nothing contradictory in the word righteousness itself when understood in its full significance.

The forms of contradiction which work this division grow largely out of misconceptions and unwarranted interpretations.

Words, like lakes, are great indentures into which meaning like water has been flowing for ages. And like the water all that has flowed into it has not continued in the same form. The wash of centuries has brought in new solutions. There has been a great evaporation going on continually. The sediments have settled and solidified at the bottom. The effect of times and seasons have developed many new results.

Words are as sensitive to changes as are the shores of a great lake. We look into its depth and search for all it contains. There are traditions usually associated with it and a history surrounding it which helps to make it something more than a mere nomenclator.

This word righteousness is an old word. It has come down through the ages. It has been receiving and holding that which has flowed into it from many directions. And because of the source from which it has drawn its meaning, and the ages it has been receiving we might expect something correspondingly great, deep, and grand a veritable lake Superior in every respect.

The task to be undertaken here is to travel with the reader from the shore of righteousness as found in the LAW of GOD to the shore of righteousness found in the GOSPEL of our LORD JESUS CHRIST and in so doing we will pass by the way of the shore of the WORKS of men and nations.

The deep channel of righteousness runs from the LAW on one side of the lake to the GOSPEL on the opposite side. If the two remaining shores widen

out and become shallow it is for our good and understanding. We are to travel from the LAW where we receive our first conception of righteousness, to the GOSPEL by the way of WORKS and this will be by the way of one of the shallow shores.

The old Hebrew "LAW GIVER" while writing and interpreting the Mosaic code used no more important word than this word righteousness and its auxiliaries.

It was the meaning contained in this word **RIGHTEOUSNESS** which was poured into the nation, Israel, by its law-giver that settled and solidified and which became the very bed rock of their national life.

Plato, the Greek Philosopher, who helped to shape and mould the Greek thought. Yes perhaps himself the greatest exponent of Grecian life, in his system of ethics recognizes as the cardinal virtues, two fundamentals.

First—"Wisdom. In its highest form PHILOSOPHY."

Second—"That harmonious regulation of psychical impulses and activities, which (using his own words) he gives as the essences of **RIGHTEOUSNESS**."

Whatever the Romans may have done for the nations, there has been no contribution more permanent and beneficial than its system of LAW and its conception of JUSTICE.

There has poured, for centuries these mighty streams, flowing from diverging sources, into this word **RIGHTEOUSNESS** meaning which has supplied the souls of men with psychical food.

We should steer clear of a conception that has

been, in the past, all too prevalent, namely, that righteousness is wholly a legal term. That it is only concerned with LAW. That only a legally trained mind can understand its meaning. Or, that there is no other conception of righteousness but that connected with LAW and associated with JUSTICE.

Isaiah, the Hebrew prophet, discovered something more than this centuries ago which caused him to cry out. "Harken unto me ye that follow after righteousness, ye that seek the Lord. Look unto the rock whence ye are hewn, and unto the hole of the pit whence ye are digged. My righteousness is near, my salvation is gone forth,—But my salvation shall be forever, and my righteousness shall not be abolished.—Harken unto me, ye that know righteousness, the people in whose heart is my law.—But my righteousness shall be forever, and my salvation from generation to generation." Is. 51:1-8.

Plato recognized a common moral consciousness among the Greeks that was different from mere justice.

As we look at LAW we may be looking into depths of the lake at a place we may not be able to fathom. This we are willing and frank to acknowledge. It strengthens our souls, nevertheless, to look occasionally into the great, the deep and the grand. There is an inspiration in such a look which chastens and subdues and sends us away better men.

Here and now our attention is called to other meanings of the word as well as justice.

There are other shores which are extensions of the same shore, where the water is not so deep and the

meaning of righteousness may be better apprehended.

Law is always abstract and difficult of apprehension. Law is hard for us children of nature to understand. We have all seen the child burn its hand. We then in our wisdom have undertaken to explain to the child the law of heat, but the child grows wise not so much by our explanation as it does by experience. We best grasp life and its realities as it is worked out into life, as it is lived by some one. And just so we may know righteousness best as it is worked out into deeds.

The LAW in essence is and says "Do THIS AND LIVE."

There are two thoughts here in Law which are imperative to every life.

The first is that of DOING.

The second is that of LIVING.

The LAW places the emphasis on the first, namely, that of DOING, and insists on strict justice.

Our temptation is to place the emphasis on the second, namely that of LIVING.

Life seems to concern us more than mere doing of the law does. Here is where we may and do step aside from strict justice, that is to say "We miss the mark" "We sin."

And yet life is so connected with the doing of the LAW that a strict sense of justice can not be ignored.

We will never be able to measure the depths of the LAW, or, the meaning of righteousness at this point of justice until we see this meaning of righteousness effected by doing.

The LAW says "DO THIS." The essence of LAW, therefore is DOING as well as LIVING. We may call it what we will, but DOING has been called for ages WORK. The LAW which says "DO THIS AND LIVE" literally conveys the conception of "WORK AND LIVE." This meaning from a strict conception of justice is a universal conception. FIGURATIVELY speaking it means cross over this lake, righteousness, and you will find life.

We may associate this thought of WORKS, or, what it stands for in meaning with the word righteousness as much as ever we associated the conception of justice with righteousness.

Work is found in LAW as truly as JUSTICE is found in LAW. You see it is not a play on words. It is bounded by the extension of the same shore. We are yet on the same lake, passing from the abstract shore of justice found in the LAW to the concrete worked out into life, namely, that of "DOING" commanded by the LAW.

We common people who have not the abstract thought to feed on, but plenty of work to do, perhaps can reach some of the meaning of righteousness here. We put the meaning of the word something like this "WE WORK TO LIVE."

We may travel a long way around this lake on this shore of righteousness found in works. We better grasp and understand its meaning from the point of WORKS. Here we find millions of people "WORKING," they tell us, "FOR LIFE."

We will find the water deepens again, if we keep on traveling around the lake on this shore, until it

is so deep we can not fathom it. We would see we are on the opposite shore, had we eyes to see clear across the lake, from the deep place found in the LAW at the place of JUSTICE. But it is not LAW here. It is the GOSPEL. God's LOVE. God's DOINGS. God's WORKS. God's RIGHTEOUSNESS.

We started at the place of LAW. God's LAW. And we are told, "That the law is holy and just and good." Rom. 7:12. But here in Law we find the water so deep, the meaning so difficult of apprehension that we do not always understand LAW.

The LAW says "DO THIS AND LIVE." That is to say, "Cross right over the lake to the opposite shore and you shall find life." Here we receive the idea and gain the conception, and this from the LAW itself, of doing something.

We are so impressed with the conception of doing, and that by the LAW, that we put forth efforts to cross this great lake. But the water was so deep, and the distance so great we found it impossible, then it was that we started to travel around the shore.

Now in traveling the shore in place of crossing the deep we gained the idea of doing, that is of "WORKING." And this working, this doing, has its meaning as well as justice in this word righteousness.

As we walked, in place of wading, or swimming, or rowing we felt and gained the conception we were doing something. The question comes now, and from the point of JUSTICE, have we been doing exactly what the LAW demanded of us.

Have we not been getting further and further away from the strict JUSTICE found in the LAW. Are these not the real facts in the case?

The LAW did not say "WALK AROUND THE LAKE!"

It pointed us directly across the lake to the opposite shore and said life was there for all who would cross over.

And yet the LAW did not furnish a boat with which to cross. And the water was too deep to wade, and the distance too great for us to swim. Yet the LAW told us LIFE was there for all. But the LAW would not help any to procure life.

Notice now, in going around the lake we are on the shore of the same lake. We have not strayed away from RIGHTEOUSNESS. But we have strayed from the strict conception of JUSTICE found in righteousness. We are at a different place on the same lake. We are on the shore walking around the lake and it is hard WORK, for walking is hard work. But can WORKS give LIFE?

The LAW when we were close to JUSTICE said "DO THIS AND LIVE." Yet at that place, the word RIGHTEOUSNESS was too deep for us to fathom. We then started to find a shallower shore in order that we might live.

But the LAW did not say "Seek a shallow shore," or, "Walk around." The LAW was imperative in its demands. It said "Cross over and live."

The LAW gave us limited men the impossible to do. It said "Cross right over to the other side and ye shall live."

It was then we found the water was too deep to wade, and it was too far to swim, and the LAW did not furnish a boat.

Then it was that we, on our own initiative, by using our GOD given powers, on our own choice, start to find a way around. And we have been working with a determination to find the other shore in order that we might have life.

At the point of JUSTICE we received one conception of RIGHTEOUSNESS. Now, at the point of WORKS we will receive another conception not antagonistic to the former conception but corellated.

Let us see. We started with the strict meaning of the word, JUSTICE, at times synonymous with righteousness and viewed righteousness from the point of LAW. We then walked away from strict JUSTICE found in the LAW, until we received the meaning of WORKS found in righteousness.

Should we now keep on going we will find the water deepening, but now in place of deepening from the point of JUSTICE it is deepening from WORKS. And yet we are on the same great lake, dealing with the same word RIGHTEOUSNESS.

This is very discouraging to some.

First—To have such a task given us to do.

Second—When on our own initiative we start to find a solution, and to work out our own salvation, to find the difficulties increasing just at the time and place we hoped to reach the goal.

Here it is called the GOSPEL shore.

Here we find kindred difficulties.

Here they tell us we did not cross over, but that

we walked around.

Here they tell us all our works will not procure life for us.

Here they tell us that we disobeyed the LAW.

Here they call us sinners.

They tell us our own WORKS prove this fact against us.

Over here they distinctly tell us that the LAW is not the GOSPEL.

They tell us that the LAW can not give LIFE. That God never intended the LAW to give LIFE.

Here they say that the GOSPEL of GOD'S GRACE can give LIFE.

They tell us, here on the GOSPEL shore, our WORKS will not procure LIFE for us, although we have walked and walked for these years in order that we might reach this place and find LIFE.

Our WORKS, they tell us, are away below par.

They tell us that our WORKS will not be reckoned with in the process of procuring LIFE.

Here every one is talking about FAITH, and about a RIGHTEOUSNESS that comes by faith.

Here they claim that LIFE is procured through THE RIGHTEOUSNESS which is of GOD by faith. Phil. 3:9.

Over on the other side we were told, by the LAW, "Do THIS AND LIVE." This we know is RIGHTEOUSNESS at the strict point of JUSTICE.

Now, over here, they say "RIGHTEOUSNESS comes by FAITH." The GOSPEL says "BELIEVE AND LIVE."

This they call RIGHTEOUSNESS at the point of the GOSPEL.

We have been deceived. We become indignant. If that is christianity, if that is the religion of the Bible we do not want any of it. Here they say "FAITH BRINGS LIFE." Over on the other side we were told "CROSS OVER AND LIVE." And here I have been working for forty years for LIFE, and working hard.

I guess I will run my risk and work on. I guess I will stand as good a show of LIFE as these FAITH people. I have something to show for this forty years' WORK.

ALAS! ALAS! So many in the reach for LIFE, miss LIFE just at this place.

WORKS! WORKS! Yes we found when we left the shore of strict JUSTICE of the LAW because we could not stand the task given us to do by the LAW that we discovered something else.

That which we discovered is this.

We did not sit down and give up in despair.

We started to do something, and that something was to walk around the lake. And by walking around we have gained this conception of RIGHTEOUSNESS found in works.

We have found that WORKS enter into RIGHTEOUSNESS as truly as JUSTICE.

One is an intuitive conception, that is, seen clearly without deduction or reasoning.

The other is a practical conception, that is, worked out and developed in life. And it views RIGHTEOUSNESS, from another angle.

Let us stop a moment, long enough to see, we are greater men than we were when we first awak-

ened to the conception of **RIGHTEOUSNESS** at the point of **JUSTICE** found in the **LAW**.

The first was a mere intuitive conception, yet one which gave to us bent and direction in life.

We now have two conceptions of **RIGHTEOUSNESS**.

The first, an abstract, intuitive conception, that which we believe **LAW** to be.

The second, a practical, workable conception growing out of efforts of our own. WE call it **WORKS**, and this also is the biblical conception.

Since these are the facts in the case, and we have become practical inquirers, had we not better ask what the **GOSPEL** means.

We did not know what **RIGHTEOUSNESS** was when we first started, except something vague and uncertain.

We are seeking **RIGHTEOUSNESS**, and further, we are seeking **LIFE** by the way of **RIGHTEOUSNESS**.

Righteousness is what we are after for we are persuaded that it is this that will enable us to stand now and hereafter before **GOD** and men.

As an inquirer then let us ask, "What do you mean by the **RIGHTEOUSNESS** which comes by **FAITH**."

FRIEND. Oh! Have you never heard?

INQUIRER. No!

FRIEND. Well you have been talking a great deal about the past forty years of your life, and the time you walked all of these hundreds of miles around this lake, and it has been hard work that you have done. Well, what made you do it?

INQUIRER. Well, sir. The LAW told us on the other side, "If we would cross over to this side we should LIVE." I wanted to LIVE. I could not cross over, and so I started to walk around.

FRIEND. Well, has all this walking given you a good practical conception of righteousness.

INQUIRER. It has that my friend. And now you over here seem to think that this hard WORK is not worth much.

FRIEND. Oh! Yes we do. But WORKS do not procure life for us. You see! GOD gives us LIFE over here. Every one who believes in the GOSPEL of his SON has LIFE. We do not work for LIFE here. It is GOD's good pleasure to give us LIFE.

INQUIRER. Well, what then is the GOSPEL?

FRIEND. WHAT is the GOSPEL? The GOSPEL is GOD'S RIGHTEOUSNESS made manifest in the face of JESUS CHRIST. "To give the light of the knowledge of the glory of God in the face of Jesus Christ." II. Cor. 4:6. "And be found in him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ." Phil. 3:9. "The righteousness of GOD BY FAITH." Phil. 3:9. "Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him." II. Cor. 5:21.

INQUIRER. Oh! You mean the GOSPEL is GOD'S DOINGS? GOD'S WORKS? GOD'S RIGHTEOUSNESS?

FRIEND. Yes, that is just what we mean. God has not been idle all of these six thousand of years. God's interest has not waned in the nations of men while the nations have been groping and seeking

LIFE. GOD'S WORKS are so much greater than man's that man's works pale into insignificance. And men like ISAIAH count their "righteousness as refuse, filthy rags." And Paul said "He counted his righteousness as refuse to be thrown aside for the excellency of the knowledge of Christ Jesus my Lord." Phil. 3:8.

INQUIRER. GOD'S RIGHTEOUSNESS you say? That is something new to me. My first conception over on the other side, was an intuitive idea. God's gift to me by nature. That it is, which gives bent and direction to LIFE. Over there they told us "To cross over and LIVE." I tried to do it. I waded out into the LAKE until the water was over my head. I went back to shore and procured the ten-foot pole, which they called "THE LAW," and I could not touch the bottom. I went back again and they gave me what they called "THE LINE AND THE PLUMMET." I swam out and could not strike the bottom.

I went back to shore and told them. They all smiled reassuringly and said "That is true. No man as yet has been able to fathom the LAW."

I then asked for a boat. They said "There was none to be had." And yet, they assured me LIFE was on this side.

I then asked, was there a way around the LAKE. They were not so sure. They supposed there was, but they said "You are not fool enough to walk around are you."

I thought a moment, and said, "I guess I am."

I sat down and began to reason about the conditions. I found they all had this intuitive conception

of JUSTICE and RIGHTEOUSNESS. I also found that they all talked learnedly on the different features of LAW and RIGHTEOUSNESS. I then came to the conclusion I was just like other men, that is, I was not daft or unbalanced or a fool.

I then began to look around me. Which way should I go? I sat down with some of my friends and went over the whole question with them. They said my logic was all right. That they had come to the same conclusion.

I asked them, why then are you satisfied to remain in this condition of life. They pointed out the failures of others. Some had started and then came back. They also told of the men who had perished.

I then made up by mind it was a question of death if I stayed there. Then this conception of doing something began to impress me as a part of RIGHTEOUSNESS, and I could not feel I was JUSTIFIED in not trying, nor could I get away from this impress of doing something to better my conditions.

Then I started and this conception of doing something began to impress me as a part of RIGHTEOUSNESS, and I could not get away from it.

I determined to follow out this conception and the further I walked and the harder I walked the clearer did this conception of RIGHTEOUSNESS by WORKS become logical to me.

I examined the waters day by day. I studied the shores and found foot prints in the sand. I said where men have gone I could go. The further I came the more foot prints I found, and the more I was convinced that it was by WORKS that we found

LIFE.

And now you tell us "LIFE comes by FAITH." "That LIFE is a gift of GOD." "And talk of a RIGHTEOUSNESS that comes by FAITH."

Let me see. I traveled all this way around this lake of RIGHTEOUSNESS. This is my RIGHTEOUSNESS. What did you say GOD's RIGHTEOUSNESS consisted.

FRIEND. I have not said. I will say now, since you ask. It consists in "wisdom, and righteousness or (justice), and sanctification, and redemption." I Cor. 2.30.

INQUIRER. Well, that opens up something new to me.

FRIEND. YES! YES! But have you noticed that the water was deeper?

INQUIRER. Yes and I could not account for it. Let me find myself. A third conception of RIGHTEOUSNESS. A RIGHTEOUSNESS that comes by FAITH. I have never seen RIGHTEOUSNESS in that light. This must be the light they call "THE GOSPEL."

FRIEND. Yes it is, and it is more glorious, and grand, and deep than the RIGHTEOUSNESS by the LAW or that by the WORKS OF MEN.

INQUIRER. But you are bold and positive in your assertions. We on the other side have never found anything that could compare with strict JUSTICE and the LAW, and that sacred thing written on the hearts of men. WHY! You are so positive and assertive that this you call the "GOSPEL" comes as a challenge to me. We are not willing to grant you

all this. We also, have somewhat of which to glory. For the LAW is older, I am sure you will have to admit. AND nations, and ages, and generations of men have brought their best, their most sacred and poured it into "THE LAW." The floods of generations of Hebrews, and of Greeks, and of Romans, and many ancient and modern nations have baptized the LAW with their own blood. And scholars of all lands have worshiped before the ALTAR of JUSTICE and LAW. RIGHTEOUSNESS is said "to be of the LAW." The more we WORK the more we are convinced that RIGHTEOUSNESS has somewhat to do with LAW.

FRIEND. But you just said that you had discovered a second conception of RIGHTEOUSNESS, other than that contained in LAW. That finer development of RIGHTEOUSNESS you have attained by WORKS. THIS is the conception we would have you grasp at this time and place, namely, that all of these years, during all these ages and generations of men and nations, GOD also has been WORKING as well as men and nations, and WORKING for the nations of EARTH TO-DAY. THAT GOD'S WORKS are infinitely greater than ours. And that GOD'S WORK brings to the nations a wealth of RIGHTEOUSNESS, in the form of WISDOM, AND JUSTICE, AND SANTIFICATION, AND REDEMPTION. And that this RIGHTEOUSNESS of GOD's comes by FAITH, and means LIFE to men and nations. That the knowledge you have gained the RIGHTEOUSNESS by your WORKS is all important to your FAITH. It will become a teacher for your faith. But your WORKS

can not merit or procure for you GOD'S RIGHTEOUSNESS, for the simple reason God longs to give it to us men, and He is no respector of persons, but counts us all on the same level, that is, SINNERS, in order that He may treat us all alike, with his mercy, and give LIFE to every one who believes in HIS SON.

INQUIRER. THEN it is FAITH in that which God has done and not what I have?

FRIEND. YES, that is just what we mean.

INQUIRER. Why then my WORKS are of some value to me yet in LIFE.

FRIEND. Oh! Yes, of great value to you. But your WORKS can not, and do not, procure for you salvation from sin, for the simple reason it is GOD'S GOOD PLEASURE to bestow this favor on us men. And will men rob God of this PLEASURE? YOUR WORKS will help you to understand God's WORKS. YOUR effort after RIGHTEOUSNESS will help you to grasp the ETERNAL RIGHTEOUSNESS of God. YOUR conception of RIGHTEOUSNESS will be of great value unto you as you look at the RIGHTEOUSNESS of God made manifest in the face of JESUS CHRIST our LORD.

INQUIRER. Say Brother, how much further is it around this lake?

FRIEND. Oh. You are not half way around it. You are just coming to the shore of FAITH. The water will deepen, even deeper than on the other side where LAW holds sway.

INQUIRER. Do you mean to say, as I journey, I am to study RIGHTEOUSNESS from the point of

FAITH.

FRIEND. Yes that is just what is meant, if you are going to study righteousness and some day understand its full meaning.

INQUIRER. Say **FRIEND** what is your name?

FRIEND. Why asketh thou this?

INQUIRER. What a fool I am. Why did I not have sense enough not to be so personal?

"**FAITH**," "**FAITH**?" "**FAITH** in **God**" he said.

Why I have always believed in **God**. Yes I have never doubted **God**. **FAITH** what is it any way? **FAITH**? **WORKS** has always been my religion! Let me see. It may be that I have been too self centered. He intimated that much to me.

Then he talked about **God's** **RIGHTEOUSNESS** as if it was the real thing. He said I must have **FAITH** in **God's** **RIGHTEOUSNESS** and not in my own to procure **LIFE**.

I really felt in his presence as I always thought the people on the other side felt when I spoke to them of making this journey. Why I believe I begin to see it now.

Yet, I am not satisfied.

I have not received that blessing of **LIFE**. And here I am on this side. So far as **LIFE** is concerned I am no better off than I was on the other side.

I might as well now be on the other side? No! There is a difference between me now, and those on the other side.

But what is the difference? Well, they are on one side of the lake and I am on the other. But that is physical.

They of the other side, said, "I would find life on this side." The LAW is not true then. YES! but the LAW is true. Did I not settle that question before I started from the other side, and all over there believe the LAW to be true.

But I have not received LIFE *here*. Neither have they on the other side received LIFE. But they have not put forth the effort I have to find LIFE. Well, is not this another difference? Yes, this is physical plus a certain psychical effort we associate with the world of sense.

But I have a knowledge of RIGHTEOUSNESS I have gained by WORKS that they have not on the other side. YES! and this is wholly a psychical attainment, that is to say, one related to the spiritual rather than to the physical man.

How did I come by it? I just put forth efforts, some physical, some mental, some spiritual. Well, that is another difference. If they on the other side were to put forth the same effort they also would have the same.

But is that all? I some how use to think and sometimes felt, while talking with those on the other side, that which I now feel so strongly, namely, the consciousness of the difference. What is it? Well, I wanted others to come with me when I started from the other side, and they would say to me "I do not believe we can ever make it." And somehow while this FRIEND was talking to me, I thought every time he said "have FAITH IN God's RIGHTEOUSNESS" I felt, like they seemed to me, at that time.

I was then conscious that there was a difference.

And while this Friend talked about FAITH IN GOD'S RIGHTEOUSNESS somehow it seemed to lift me and make me want it. I feel now, and believe I would rather die right here than ever retrace my steps.

Why, this is just the same kind of thoughts and feelings I had when I first started from the other side. I wonder if these thoughts and feelings have anything to do with FAITH.

While on the other side, I then believed GOD was. I now believe GOD is. I then was looking for RIGHTEOUSNESS to save me and give me life. I am now looking for RIGHTEOUSNESS to save me and give me life.

Over there they told me RIGHTEOUSNESS is of the LAW and here it is by FAITH in the GOSPEL. Over there I must WORK, here I must have FAITH.

I surely have a knowledge of RIGHTEOUSNESS I did not have when I started. If I now stop will I have all that it is possible for me to have?

FAITH! SIGHT! SIGHT! FAITH! Why Faith is kindred to belief, for belief does not see, it hopes to attain. I started to search for that I did not see, and now I have a knowledge of RIGHTEOUSNESS that I attained, but did not see when I started to seek. Now there is placed before me a RIGHTEOUSNESS by FAITH.

There is only one logical way for me, and that is by FAITH, for when I started I believed I might obtain, by my own efforts RIGHTEOUSNESS and LIFE by RIGHTEOUSNESS.

I now have this, my own RIGHTEOUSNESS, although it has not brought me LIFE. Yet I am in

quest of LIFE.

I here have placed before me GOD'S RIGHTEOUSNESS. And I may have it by FAITH.

It has been hard WORK so far. It would be just as hard if I was to return.

Again, it would seem as if going forward was the way to LIFE. But now I find something else. I find my own Spirit more hopeful in going forward, toward GOD'S RIGHTEOUSNESS than in retreating. I know that which is behind. I am told LIFE is before me. What more can I do than go forward. I have always found the blessing of God ahead of me.

Oh! I see it now. Why! I have been walking by faith these many years, and I did not know it.

Why! It was FAITH that started me when on the other side, and I was so intent on RIGHTEOUSNESS that I did not recognize FAITH.

Why! I really and truly challenged this Friend in my boasts of RIGHTEOUSNESS.

He spoke of this very thing that had led me on, and out, and up, and has kept me going all of these years.

And I boasted of my own WORKS as if it was my own doings.

No wonder that he left me. I was wise in my own conceit. He said all I could hear. He told all I could bear.

I see it now. FAITH prompted by that which GOD'S LAW gave me to do, and what GOD by nature had prepared me to be, started and kept me going all of these years.

But here is a RIGHTEOUSNESS that comes by

FAITH. GOD'S WORKS. GOD'S RIGHTEOUSNESS. Truly, Truly, it is a RIGHTEOUSNESS higher than the righteousness which comes by the WORKS of man, as much so as the righteousness by WORKS is higher than the intuitive sense we have by virtue of being born MAN.

DIVISION III

JEHOVAH-ELOHIM'S RIGHTEOUSNESS IS CO-EXTENSIVE WITH THE DEVELOPMENT OF THE NATION'S

THE one thing JEHOVAH has been endeavoring to do all through the generations of men, that stands out in the scriptures, that has worked its way into the history of the nations, and has been developed in the human family beyond and above others, is to give a clear revelation of himself and his righteousness to all men.

The divine energy put forth in this way (If it be permissible so to speak) runs through all the generations of men, and is traceable through the scriptures as a great system is across the map of a continent.

We all have some knowledge of this effort of JEHOVAH, but few ever busy themselves to follow out this righteousness of JEHOVAH, except as when we happen to cross a branch of it and it concerns us.

All of us have some knowledge of his righteousness. We have read of it in the scriptures. We have heard of it in the sanctuary. We have been convinced of it in our own consciousness. We meet with it daily in life. So if the question was asked, "has JEHOVAH a righteousness of his own" most all would answer immediately in the affirmative.

But if kindred questions now were asked, such as, What is the righteousness of JEHOVAH?

What do these words mean? Is there any meaning at all? Is it just a cunning way of starting a ground premise from which afterward is builded a system of religion?

With what is JEHOVAH's righteousness concerned, or, how is it manifested?

Has his righteousness anything to do with the life and happiness of men and nations? Or, such and kindred questions which arise with the first question, and our answer is not so readily given. We recognize that the water is deep.

We are conscious of his righteousness. It has worked its way into every man's life. Rom. 1:20. Somehow, it may have been in many ways, this consciousness of JEHOVAH's righteousness is well rooted in the race and among the nations.

Yet, to what extent is his righteousness understood by the world to-day?

The burden of responsibility seems to fall in the range of this question.

If it is possible and within the reach of the finite to grasp the infinite, at least to some degree. If we understand JEHOVAH in his dealings with the nations, this appears to be the one constant, intent, and consuming effort of the Almighty, to make his **RIGHTEOUSNESS** known to the nations, and to give all mankind the benefit of his **LIFE**.

This appears to be the crowning thought of revelation, namely, JEHOVAH making his **RIGHTEOUSNESS** known for the purpose and benefit of the nations, and this revelation begins with the beginning of the race.

We are not speaking, or, presenting an argument in favor of the clearness and definiteness of the revelation, but of the fact, that at the beginning of the race it was made known by JEHOVAH-ELOHIM.

In dealing with the **RIGHTEOUSNESS** of JEHOVAH-ELOHIM it staggers our thought.

It is so great as to overpower us. We see it. We know of it. We come in contact with it, and in so doing it affects us in some such way as climbing a mountain.

Our energy is soon exhausted. We soon become satisfied with our efforts.

The conception is so overpowering. It is like the knowledge we have of the earth being a sphere. We have approached this knowledge by degrees and from childhood, so we readily give an assent to the fact. But when we start to traverse the earth even in thought, if not in person, the fact of the earth being a sphere grows on us. And yet we have seen only a small fraction of the earth, just a narrow belt, a few miles wide, as we looked out of the car window, or, over the side of the ship. But the earth is so much greater than our horizon that we are accustomed to say, we suppose we have seen the earth. Just so with JEHOVAH'S **RIGHTEOUSNESS**. We know something of JEHOVAH'S WORD, and of his WORKS, and of his DOINGS, to which we readily give our assent, and are assured in so doing that it is just, and right, and true, and good.

But when we ask the other question, what constitutes the **RIGHTEOUSNESS** of JEHOVAH-ELOHIM we hesitate, or, are silent.

Perhaps it is so over powering in thought that we have no real and just conception by which to express it. Or, we give the mere technical, theological, forensic conception, worked out by other generations of men, and in other times, and for our good.

Now, as we are using the term righteousness, in summing up and giving the aggregate of a man's life, meaning his character, his being, his life's work, so the Bible time and again speaks of JEHOVAH's **RIGHTEOUSNESS**, meaning that which JEHOVAH is, that which He has done, that which He has promised to do, that which He is doing, and that which He will do.

RIGHTEOUSNESS stands for JEHOVAH's thought, purpose, motive, plan, word, and work. **YES!** And even more. It means JEHOVAH's will has taken on an outward form and stands before the world as something real, definite, strong, positive, and true.

The Bible does not hesitate to speak of and apply the term, righteousness to any one of these different aspects of divine manifestations.

The **RIGHTEOUSNESS** of JEHOVAH has a broader conception than a mere legal, forensic sense, as used in many places. It means this, but it means so much more than a mere forensic act, that we never receive the true, and full conception of the Bible's revelation until we see more than the legal idea contained in the act of justification.

If we focus our attention on the forensic act, and suppose that is all of JEHOVAH's **RIGHTEOUSNESS**, we are moving in the bounds of our own horizon.

We might as well say we have seen the earth. We

have from one point of view, but from another we have only seen a part of it.

It is the largest usage of the term, as it is revealed in the scriptures that we are now using. It is revealed in the first contact of JEHOVAH with the race. It begins with the other beginnings found in the Book of Beginnings.

When Adam, the First Man, the head of the race, fell and lost communion with JEHOVAH, and sin separated Adam from JEHOVAH, JEHOVAH did not forsake the race.

This is an all important fact to be noted. This is somewhere near the beginning of JEHOVAH's dealings with the race. It was Adam who turned from JEHOVAH, not JEHOVAH from ADAM.

There can not be any question about the fall as it affected Adam. It was deep, dire, and deadly. It immediately called for divine intervention. And divine intervention was forthcoming.

That which we are noting at present is this divine manifestation. The fact that here JEHOVAH reveals himself and the conception of RIGHTEOUSNESS here made known.

In thought JEHOVAH anticipated the fall of Adam, by warning Adam of it, and in pointing out the consequence. Here is goodness, and truth, and faithfulness. When Adam fell, the same graciousness that entered into covenant relationship, did not wane, but continued. Yes, began a new movement. JEHOVAH's GOODNESS anticipated the fall, and we see it still further in the aggressiveness it immediately assumed against sin and in behalf of man.

It was Adam who turned from JEHOVAH. A fact to be noted and of which we should never lose sight, for it is SIN against which righteousness is constantly pitched.

Adam in his sin. JEHOVAH in his righteousness. This is the contrast after the fall.

We sinful men may not know just what the consciousness of Adam was before the fall. There seems to be a danger of us under estimating the fall and its consequences. But the contrast of sin and righteousness we may understand.

The immediate effect of sin is seen in Adam. We cannot understand what a shock it must have been to his nature. It must have been a terrible blow. It filled him immediately with fear, mistrust, and dread.

He fled from JEHOVAH. He prolonged the condition. He would have continued in this condition away from JEHOVAH.

Note now, it was JEHOVAH who came with graciousness, to seek, and to call Adam from his hiding place and his sin as well.

Note also, JEHOVAH continued to call until Adam came.

Adam did not seek JEHOVAH.

It is from JEHOVAH that RIGHTEOUSNESS issues. And from this time forth it is from his source, from JEHOVAH, life will come.

Adam did not even know to expect any favor of JEHOVAH.

As JEHOVAH called, Adam tried to prepare himself to meet JEHOVAH. Adam's consciousness of

disobedience had already taken hold on him and it was ill-boding.

There are times when we fail to recognize this fact. We place the knowledge of sin at the time the curse was pronounced. Thus we confound things that should be kept apart, for the purpose of clear thinking, that is to say, we confound the knowledge of sin with the curse of sin.

JEHOVAH did not need to tell Adam he had sinned. The effect of sin was immediate, before **JEHOVAH** came to call.

Adam had gained this knowledge of sin which caused him to hide.

The sin of Adam stands out definite before he came into the presence of **JEHOVAH**.

JEHOVAH's thoughts, his anticipation, his faithfulness, his truth, and graciousness stand apart by themselves, so as to enable us to see just that which his righteousness is at this particular time and place. So from the very beginning of the race, with the genesis of beginnings, we have a definite revelation of that which constitutes **JEHOVAH**'S **RIGHTEOUSNESS**.

It was an outflow of divine energy and life to meet the need of his sinful creature. It was **JEHOVAH**'s energy, he, who had graciously entered into covenant, not allowing the sin of man to cause this graciousness to cease, but the immediate need of the race was met by the immediate outflow of more grace, revealing the resource of that grace, or, the unmerited favor of **JEHOVAH**.

Here at the very beginning of the Scriptures we

have a definite knowledge of JEHOVAH's RIGHTEOUSNESS which is peculiar to the Book, and that righteousness made to work for the good of man.

The fact of JEHOVAH's immediate act for the race is all important to grasp at least from four different angles.

First. From the point of time. He immediately met Adam.

Second. From the need of the race. Sin had blighted man's nature.

Third. From the point of sin itself. What is sin?

Fourth. From the source of righteousness.

We are not saying that all is as clear as will be revealed in future manifestations of JEHOVAH. Rather this is the thought, here at the very beginning of the race, and of sin in the race, we have the needs of the race met by JEHOVAH, and in strict accord with the nature he had implanted in man. And when sin had blighted that nature JEHOVAH himself applies the only remedy for sin, namely that of righteousness.

It was not an after thought on JEHOVAH's *part* but from the point of time, he anticipated sin by warning Adam, and then when Adam came short, he immediately met sin with his own righteousness.

It would seem that these are some of the facts respecting JEHOVAH's RIGHTEOUSNESS, here made known.

That JEHOVAH anticipated sin in the race. That He was ready to meet sin. That He immediately started to fill in the breach caused by sin. That He did it in accordance, in harmony, with man's nature.

And He met sin with the opposite principle, namely, that of righteousness.

This righteousness of JEHOVAH, or, this divine energy put forth at this time and place, seems to be the fundamental principle running all through the Scriptures and has followed all nations.

The LAW had not yet been given. The GOSPEL had not yet been made known. But the manifestations of JEHOVAH's thoughts, words, and deeds are in strict harmony with the principles of righteousness as righteousness has been revealed and developed through the following generations of men and nations.

That which we gather here of JEHOVAH's thoughts, words, and deeds are in line with this conception of righteousness we are considering.

We may look at this divine energy put forth here either from the negative, or, the positive sides and the results are equally confirmatory.

Negatively, there is no compromise with sin in shape, form, manner, or degree.

Positive, JEHOVAH's immediate coming, his seeking, his calling, his waiting until Adam came; the intimation, of the seed of the woman, gaining victory over sin, together with the gracious clothing of both of them, with a garment of his own making, reveals JEHOVAH's righteousness as something positive, strong, true, and sure at this time.

It is the same BEING who created, and then entered into covenant relations, who now undertakes to deal with alienated and sin cursed man, and HE does it for MAN's GOOD, and JEHOVAH'S GLORY.

The Scripture passage is short, clear and concise. There is no hesitation on JEHOVAH's part even suggested. There is no weakness revealed. There is no intimation of anything strange to JEHOVAH been made known. The whole narrative speaks with a clearness and definiteness that reveals the righteousness of JEHOVAH in what he thought, and said and did regarding sin and sin's effect on MAN.

And further, this divine energy, here put forth, embodies the fundamental principle not only running through the Bible, but through the whole human history of the NATIONS.

This is not strange, when we stop to consider it, for it is a universal conception, rooted and grounded in human nature, though violated at the beginning, yet further made known by JEHOVAH for the LIFE of the NATIONS.

DIVISION IV

THAT IN GOD'S RIGHTEOUSNESS ALL NATIONS
"SHARE AND SHARE ALIKE" IN THE GIFTS
AND BLESSINGS

THE divine energy that met sin as it entered the race, and came to man in his great need, establishes the principle of God's RIGHTEOUSNESS, and the manner, or, graciousness of its flow.

It also makes known, on which side of the equation, the hope of the nations rests, the human or the divine side, that is to say, that which God did or which Adam tried to do and failed.

This divine energy, or, activity, this righteousness of God is seen to assume a more definite form and proportion in what is known as the "Call of Abraham" and the life he was called on to live.

Here in this Call the RIGHTEOUSNESS of JEHOVAH TAKES ON A UNIQUE FORM, being distinctively individualistic, gracious, benevolent and far reaching.

In one sense of the word, this Call of Abraham is another one of the "Beginnings" found in this Book of "Beginnings."

The call is of such a nature as to mark the beginning of what will be a peculiar people.

From the beginning of the Call there is made known a three-fold purpose which carries with it a progressive movement. This purpose is made known in that which we may call, First, A land pos-

session, Second, An heir and posterity, Third, The blessings to all the nations of the earth.

Further than this, It would seem it was the divine purpose to anticipate all human thought, plan and purpose in a peculiar way and manner, so as to impress upon Abraham, and through him his posterity, and through them all nations of the earth, that which JEHOVAH here promises to do.

It would appear that here in Gen. 12:1-3, is where the emphasis is placed, and placed here by JEHOVAH himself. And for an apparent reason. It is something JEHOVAH is going to do for Abraham and for all the nations of the earth.

It is here put in the form of a PROMISE, or, the WORD of JEHOVAH. It is this WORD of JEHOVAH projected into the affairs of Abraham which shapes and molds and gives bent and direction to his life

THE WORD, THE PROMISE IS INTENSELY VITAL. And this VITALITY, it would seem to be, is the IMPRESSION JEHOVAH is endeavoring to inculcate.

It is this WORD, or PROMISE, of JEHOVAH that is to assume form and take on proportion for, with, and through Abraham. It is not Abraham's conception of the promise we are trying to grasp, but if possible, the conception JEHOVAH means to make by this approach to him and all nations, and by awaking this hope and creating this desire.

If we fall short here to receive the conception that Jehovah conveyed to Abraham in this four fold "I WILL" of Gen. 12:1-3. THE PROMISE, THE WORD OF JEHOVAH, we fail to receive that power and inspiration that made Abraham, and made him "The

Father of all nations of the earth." Gal. 3:7-8;
Rom. 4:11-12-16.

It is not in Abraham we are to look for this power that awakens and inspires, but that which Jehovah now brings to him in the call, "Get thee out—and I WILL MAKE OF THEE."

True there is nothing definite said as to the time, place or manner in which all of this is to come about. All this, it would seem, is part of the force of the CALL. It is something that comes to him. Abraham has not even thought of it. Here there is given to Abraham a new thought, there is a divine conception conveyed, and there is an influence used that persuades him to obey the call.

Here *in the initiative*, there is conveyed from the divine personality to the human that influence and that power that is making a man of faith, as we are told centuries later, in order, that Abraham might be the "father of all that believed." Rom. 4.

It is something Jehovah has PROMISED to do, and he will make that which he now promises to stand forth in land possessions, in a posterity, in a nation, and in blessings to all the nations of the earth. It is in some such sense that we are to understand the call.

We tarry here, for here, at the beginning is the key to this problem of the RIGHTEOUSNESS OF JEHOVAH, and the hope of PEACE, and a HOPE for all NATIONS.

It is something HEAVEN is going to do for EARTH. It is something JEHOVAH is going to do for all the nations of the earth. It is to be worked out in this

concrete case in such a manner as to permit us to see something of JEHOVAH's thoughts, plans, purpose, word, and work; and see it in such a way as will enable us to discriminate as to that which is human and that which is divine.

When we take this key of interpretation, and when we apply this principle of righteousness, with the benevolent purpose, and the graciousness of the flow of divine energy; then it is that we have that which lays hold on us, *a power and influence, of the same nature and kind that came to Abraham.*

If we catch this conception then we are in a position to make a study of this righteousness of Jehovah as it is unfolded in the life of Abraham, his posterity, and all the nations of the earth.

In this PROMISE, Gen. 12:1-3, while there is this indefiniteness as to the time, the place and the manner, that all of this is come about; we have that which is definite as well as concrete.

We have that which arrested the attention of Abraham, that which gave him a new conception of life, and impressed him in such a manner as to enable him to operate on that which it conveyed.

We have here Gen. 12:1-3, the PROMISE OF JEHOVAH, or, THE WORD OF JEHOVAH in the concrete. We have that which JEHOVAH, himself, will take up and in the immediate and remote future cause to assume form and take on proportions in manners and ways that will be seen to be JEHOVAH's own.

We may at every turn apply this severest test of righteousness, that of thought, plan, purpose, word

and work so we may know if it is "JEHOVAH'S WAY," Gen. 18:19, and not man's.

Jehovah starts with the fulfillment of the promise with the land possession, a place here on earth where all of this is to take place.

It was a severe test to the Chaldean herdsman. It immediately went into effect as he started to move his herds. All that Abraham has is JEHOVAH'S WORD for it. But this seems to be all at present that was needed to set this man and his substance in motion.

One of the first things to note is the indefiniteness of the place where Abraham is to go. We presume the reason of this is that Abraham's faith might rest on JEHOVAH'S WORD and not on the land. The call says, "Unto a land," Gen. 12:1. "Will it be sufficient to sustain his herd?" Such a doubt is not permitted to enter his thought. Abraham's faith is fixed on the "I WILL" of JEHOVAH and not the land. And he travels with his herds for months on this promise alone.

The next mention of the land is Gen. 12:6. "Abram passed through the land." Here it is spoken of as "THE LAND," that is, the land JEHOVAH promised. But a more vital test now comes to Abram's faith, for the land is already possessed by the Canaanites.

As Abraham became cognizant of this fact JEHOVAH appeared to him, and now that which was so indefinite at the first and expressed as "A LAND" and "THE LAND" becomes "I GIVE THIS LAND."

Note this, the land is now definitely located for

the first time but already occupied by the Canaanites, Gen. 12:6.

Abram's faith does not waver. Here and now he expresses his faith in one of the highest forms that it is possible for men to do. Here he built an altar to JEHOVAH who appeared unto him. Gen. 12:7.

Abram, when he separated from his father's house was followed by his nephew, Lot. In the course of a few years JEHOVAH had so blessed their herds, that strife arose between the herdsmen. Abram gave Lot the choice of pastures and Lot for a herdsman's reason took the best. Heaven was cognizant of this deal and appeared to this man of faith with these words "Lift up now thine eyes, and look from the place where thou art, — to thee will I give it, and to thy seed for ever." Gen. 13:14-15.

Here for the first time since the call JEHOVAH makes mention of the heir. But Abram has no seed. Yet JEHOVAH makes mention of an heir in such a manner as to awaken a new desire in Abram's life, since his herds, his possessions have increased, and we find Abram will ponder for years to come this promised heir.

Time now becomes a strong factor as well as place does in the development of JEHOVAH's plans and purpose for Abram, his heir and all the nations of the earth.

It would appear that JEHOVAH is in no hurry in executing his plan. He promised an heir when he first called Abram. It would appear it is not so much an heir that is JEHOVAH's intent, as it is, an

heir of FAITH. TIME enters in as a strong factor in JEHOVAH'S RIGHTEOUSNESS. Much more so than we men are cognizant.

The land Abram now is possessing, together with the increased herds, and now comes again the renewed promise of an heir. All of these trials causes Abram to awaken to the fact that Eliezer of Damascus is steward of his house and his heir. In this state of contemplation of an heir Abram is left a series of years without any visitation of JEHOVAH-EL.

The next appearance of JEHOVAH is after Abram has ventured, on his own initiative in behalf of his nephew, Lot, and the retaking of Lot and all of the plunder carried away by the kings. This episode opens the door of Abram's life and permits us to see into the inner chambers of this man of faith and see just that which has developed during these years.

It was a clever piece of work he did in retaking Lot and all of the plunder, and yet, the greatness of the man is seen on his return and the operation of his faith.

Abram is met by Melchizedek, "priest of the most high God," and Abram, the conqueror, recognized at once the superiority of this servant of the "Most High" by assuming the humbler position and gave him tithes of all.

Here is something strong and positive in this man of faith. A conqueror fresh from the field of victory surrendering himself and dividing his substance, and for the highest of purposes.

We may not over estimate the meaning of these actions. Our tendency is to fail to grasp their

significance. We have here the fruitage of the "RIGHTEOUSNESS THAT COMES BY FAITH."

It was a test of life that makes these acts significant, and the process brought forth fruitage. In a religious devotion he avowed his allegiance to JEHOVAH-EL. It was a public expression of his allegiance and at this time and place doubly significant.

The next meeting was with the king of Sodom, who was ready to enrich Abram with the spoils Abram had retaken. Abram very emphatically refused to accept them and for the reason he gave, "I have lifted up mine hand unto Jehovah—that I will not take from a thread even to a shoelatchet—lest thou shouldst say, I have made Abram rich." By his refusing the spoils of the king, and declaring his allegiance to Jehovah, we have, in the negative form, another product of faith. Abram showed in manner of conduct a fine sense as to that which would and that which would not honor JEHOVAH. And in this discrimination we are able to understand just what this life of faith and confidence in Jehovah means to Abram.

New experiences have been crowded into his life in a few days. He is master of conditions. Like all good and true men since his day, doubtless he felt something of their weight, and longed for the probation of Jehovah.

This was forthcoming, laying any apprehension that may have come to Abram, in these words "Fear not, Abram, I am thy shield and thy exceeding great reward." Gen. 15:1.

Surrounded by these new conditions and stimu-

lated by these words of JEHOVAH, there appears a boldness, not without a modesty, in this man of faith, that enables him, for the first time, to speak to JEHOVAH.

Abram, now, justifies his venture and his words in speaking to Jehovah-El for the first time on the "PROMISE OF JEHOVAH" to him of an heir. It has been three or four years since Jehovah impressed Abram with the thought of an heir. Gen. 13:15.

Since this time Abram has studied his conditions, Jehovah has richly blessed him with herds and land, but Eliezer is heir. And further, for the first time we find Abram, in this request rising and using the name of JEHOVAH-EL in addressing HIM.

These recent experiences, of retaking the kings, the meeting of the priest of the Most High, of lifting his hand in allegiance to JEHOVAH-EL, of refusing the gifts of the king of Sodom, and now the "WORD OF JEHOVAH" came to him, saying, "FEAR NOT, Abram, I AM THY SHIELD, AND THY EXCEEDING GREAT REWARD," such words of JEHOVAH, and such exciting experiences have made a profound impression on this man of faith. So when Jehovah appears again and approves of Abram's conduct, and assures him of his protection and of being "his great reward" Abram's tongue is loosened and his lips unsealed and he addressed JEHOVAH-EL in terms only a man of faith understood how to do.

Under these extraordinary conditions, there transpires between JEHOVAH-EL and this man of faith, not only a conversation, that enables us to see further into this man of faith, but we see JEHOVAH-EL en-

tering into a covenant with him, in a manner and a way he could not do at the beginning of the call.

Abram, in the past six or eight years has been growing, and growing from the point of life Jehovah has been influencing and developing by giving the promise, in leading the way, by increasing the herds, and giving the land promised, now the mention of the heir has taken on form in Abram, in shape of a strong desire.

The desire is so strong, that it assumes the form of an argument, based on the "PROMISE OF JEHOVAH-EL," when Abram undertakes to speak of the heir to Jehovah.

All of this reveals a high stage of faith already developed in Abram, and a faith JEHOVAH-EL recognizes, and with which He is ready to enter into covenant relation. These two, JEHOVAH-EL, party of the first part; and ABRAM, the "MAN OF FAITH," the party of the second part, enter into covenant relations.

With this covenant there comes into human experience, for "ABRAM, his HEIR, AND FOR ALL NATIONS OF THE EARTH" SOMETHING NEW.

It comes from heaven to earth. It comes from JEHOVAH-EL to Man. What shall we call it? How shall we explain it? What is its meaning to Abram and to all nations of the Earth?

It will take centuries to answer these questions. This is our lesson. It is from JEHOVAH-EL to all nations of the Earth. It is the RIGHTEOUSNESS of JEHOVAH-EL working its way into this man of faith. "The friend of God." Jam. 2:23.

The sacred writer calls it a covenant—a contract—an agreement—a stipulation. Something never to be broken by JEHOVAH-EL; always to be studied and inquired into, longed for and hoped in; received and builded on, and lived by all nations of the Earth.

Abram believed JEHOVAH; and JEHOVAH counted this Faith to him for "RIGHTEOUSNESS."

It is not an "interpolation" then, but a living faith, a true and actual life lived, at least Abram had passed through all of the experiences and now brings to JEHOVAH-EL, *a strong desire, a passionate plea and a living confidence; in fact, that peculiar life and conduct that Jehovah-El recognizes and is willing to accept, acknowledge, avow, confess, own and allow as the condition of life to which He will augment Heaven's blessing.*

Jehovah-El now begins to make his WORD good, and his WORD stands out from the point of the heir. The WORD, the PROMISE takes on definite form, "Eliezer shall not be thine heir, but he that shall come forth out of thine own bowels shall be thine heir." Yet it is not so definite as to be all Abram needed.

It would seem the thing to note here is the PROMISE, the WORD of JEHOVAH-El is to enter the human family, that is to say, the WORD the PROMISE is to take on human form. We have seen JEHOVAH-EL's WORD assume form, in the shape of herds and land possessions, but here and now it is to enter the human race, flesh and blood, and become an heir, a man.

JEHOVAH-EL promised this to Abram when he was seventy-five years old, some six or eight years have already passed, yet there seems to be no hurry on JEHOVAH-EL's part, in order that all men might know it is JEHOVAH-EL who is doing what is to be done.

This man of faith has now JEHOVAH-EL's WORD. Can it be done? If so how? Let us see.

Abram was mightily impressed by JEHOVAH-EL's covenant and the experience he now passes through. The impress is made on this man of faith by Jehovah.

Abram believed though he did not know how it was to come about. The heir is as indefinite as was the land promise when first given. Abram is persuaded of the integrity of JEHOVAH-EL's WORD.

JEHOVAH-EL, had HE not come and covenanted with him? But Abram had not inquired how all this was to come about, or, when it was to take place.

Jehovah-El goes further with this knowledge. He gives Abram to understand, that he shall not only have a son born to himself, but, "Know of a surety that thy seed shall be a stranger in a land that is not theirs—and they shall afflict them four hundred years—afterward shall they come out with great substance." Gen. 15:13-14.

While the PROMISE is rooted and grounded in Abram's present and natural surroundings, the PROMISE had largely to do with unborn men and nations. There seems to be no immediate haste, on the part of JEHOVAH-EL as to the individual heir or nation. It is the unborn Isaac, in whom, the seed shall be called, in order that it might be of

faith, and the righteousness that comes by faith, but Abram is not aware of this at this time. Nor is JEHOVAH in any haste to explain his plans to this man of FAITH.

Isaac is promised twenty-five years before given. ISRAEL, the people four hundred years before given. Israel the organized nation, with a king and government many centuries away. "All nations of the earth" centuries and millenniums away.

The fact to note here is JEHOVAH-EL makes his plan and purpose known at this time and intimates it will take centuries to work it out. He gives his WORD to work them out in the unborn Isaac, Israel, and all nations of the earth.

Here at the beginning of the PROMISE, this righteousness of JEHOVAH-EL projects itself into human nature, at the point of the psychical, by awakening a new hope, quickening an aspiration, creating a desire, helping to formulate it into an inquire, and shaping it into a request.

"To me thou hast given no seed, and, lo, one born in my house is mine heir." JEHOVAH-EL answered, "This shall not be thine heir." Gen. 15:3-4.

JEHOVAH-EL in giving the PROMISE and in WORKING out his plans brings the divine, the supernatural, to bear on the human, the natural, and does it in a manner and a way so as to make the righteousness of JEHOVAH-EL to stand for men. He does not ask for or discuss the propriety of parenthood or birthright. He plans, purposes, and works in, with, and through human nature, and brings out a

man true to nature, a man of faith and a man of vision.

Abram and Sarah, his wife, talked over all they have just passed through in connection with the promised heir. No one understood the natural conditions of Sarah and her old age better than Abram the herdsman. It was Sarah, who now comes forth with a plan to help out JEHOVAH-EL, and gives her handmaid, HAGAR, to be his wife and Ishmael is born of the bond woman.

All of this was well meant. It was to help out JEHOVAH-EL, as has been done thousands of times since Abram, Sarah, and Hagar tried their plans. It was born of misdirected faith. These are the tendrils of the branch, reaching forth to find a place to cling, indications of life, but misdirected. It was a reaching out and laying hold of that which will not prove substantial enough, though fulfill the real purpose of the divine will.

It is misdirected faith. Ishmael will have a part and in the full plan and purpose of JEHOVAH-EL will help us children of nature to understand the real and vital meaning of his promise.

Ishmael's part will be a discriminating part, helping to clarify the divine plan and purpose. So we will be able to see that which is of the human, Abram, Sarah, Hagar and Ishmael, the natural man, and that which is of JEHOVAH-EL.

Like many of JEHOVAH-EL's children since their day, gradually, one at a time, they came to know it was not JEHOVAH's way of the heirship. Sarah the one who proposed the plan was the first to make the

discovery, then Hagar next and Abram had to have JEHOVAH to correct the conception for him before he would give up hope that Ishmael was to be the heir.

The tenacity with which Abram held to Ishmael as the heir, helps us to see and understand the significance of the knowledge that is now imparted to Abram and Sarah, by JEHOVAH-EL, namely, the purpose of JEHOVAH-EL to cause Sarah in her old age to give birth to the heir of PROMISE.

It is JEHOVAH-EL's WORD that is to take on human form. A miracle? Yes a miracle! It is JEHOVAH-EL beginning to work his purpose into human life. First from a physical point. We saw how he worked his thought, plan and purpose into Abram from a psychical point, in that He created the desire for the heir. Can He now do what he promised at the physical? He has so promised.

In their old age according to the time appointed, and the WORD of JEHOVAH-EL, Isaac is born. This child of PROMISE is so designated to distinguish him from the child of nature, Ishmael.

This is not a man made distinction, but one of JEHOVAH-EL, promised in the CALL, twenty-five years before, not then understood by Abram, but now enjoined by JEHOVAH-EL, in these words, "Cast out this bond woman and her son: for the son of this bond woman shall not be heir with my son, even with Isaac." Gen. 21:10-14.

It would seem it was JEHOVAH's plan and purpose, from the very first, for Sarah was old and childless, to make his WORD to take on human form

and become something definite and distinct in the human family.

That men should question JEHOVAH-EL's power at the lowest point of human nature, the physical and gladly recognize and receive his power and influence at the highest point is one of the anomalies in human experience. But here at the very beginning of his great work for the nations of the earth, JEHOVAH-EL enters into the human family through the individual, Abram, then into the family and will later enter into the nations.

We are at present at the point of the family. Parenthood and sonship JEHOVAH-EL does not hesitate to call into service for the good of the nations.

Why should He? The thing to note is the WORD of JEHOVAH-EL takes on form, flesh and blood, in the child ISAAC. And the PROMISE will follow the line of ISAAC, the child of promise, rather than Ishmael, not that Ishmael is cursed; but rather that all the families of the earth may receive the blessing.

The nations must need see and know the **RIGHTEOUSNESS** of JEHOVAH-EL. Because of this great need of the **NATIONS**, JEHOVAH-EL takes every precaution here at the very beginning to make "His WAY" clear. Gen. 18:19.

Again, the family difference, the quarrel, between Sarah and Hagar on account of Ishmael's conduct, helps to clarify the divine purpose. Abram was enjoined to do as Sarah has said, namely, "Cast out the bondwoman's child."

This discrimination is not for the purpose of chastening or inflicting punishment. It is not a matter

alone between Sarah and Hagar, or these two sons of Abram.

The significance is in JEHOVAH-EL's promise of the heir, not alone made to Abraham, but now to Sarah as well. It would seem that Sarah better grasped this meaning of the heir, at this time, than did Abraham. And the PROMISE has advanced to the definite place in the family, that is to say, Sarah is to be the mother of the heir. "The Way of JEHOVAH-EL" (Gen. 18:19) the Word made to stand forth in flesh and blood, in Isaac, is to follow the lineage of this child of promise, and is further developed in the promise found in Gen. 21:12. "For in Isaac shall thy seed be called, and in thy seed shall all nations of the earth be blessed."

No sooner is the heir promise, definite to both, and Abraham's hope centered in the heir, than we see JEHOVAH-EL from the viewpoint of the third proposition "and in thee shall all families of the earth be blessed," found in the original PROMISE Gen. 12:1-3 putting Abraham's faith to the test. The man of faith rises to the occasion.

The test came in the way of knowledge, of that which JEHOVAH-EL is about to do with the cities of Sodom and Gomorrah. The wickedness is so presented as to reveal the true need of the race. Abraham is moved with compassion, and we have his intercessory prayers in their behalf.

These further make known to us this man of faith, and his relationship, by covenant, with JEHOVAH-EL and his power of prayer. On the other hand we see the great wickedness, the sin and need of the world.

This is a wonderful revelation worked out in the concrete, at this particular time by JEHOVAH-EL, making known the conditions and the need of the race; and at the same time giving us man's part in the whole plan of grace.

We are not to think Abraham grasped and understood this third proposition, in the promise, any more clearly than the other two he has passed through, for he did not.

The significance here is that JEHOVAH-EL begins to develop the third part of the original promise, which places all the nations of the earth on the "ground floor."

The final test of Abraham's faith came in the command to take and offer Isaac as a sacrifice. It was a real test. It was a vital test. It went the whole length of human possibilities.

About all we need to say at this point is Abraham, the man of faith, took JEHOVAH-EL at his word, he met the test "accounting that God was able to raise him up, even from the dead, from whence also he received him in a figure." Heb. 11:19.

The impress we receive from this hurried survey of Abraham's life is the fact that it has been JEHOVAH-EL's thought, plan, purpose, word, and work which entered into, influenced, gave bent and direction, permeated, dominated and invigorated Abraham's life at every turn of the way.

That which began with a call and aroused Abraham to action is worked out and made to assume form in such a manner as to be in perfect harmony

with his nature.

So that in the end we see the definite location here on earth where that which was first given as a promise takes place. And what a magnificent location it is. "The key stone of three continents."

Again, we have the WORD of JEHOVAH-EL, the PROMISE, assuming form in the shape of a man, Isaac. Need we say we have something new here? The significance of the birth of this child will never be measured.

Again, we have more than a location here on earth and a man standing on it. We have a man of vision. One, who caught HEAVEN's conception, not in details, but hope, aspiration, desire and purpose. Like the rest of humanity he will make mistakes, go wrong, miss the mark and sin. But here is a man of faith. Made of JEHOVAH-EL, the embodiment of his WORD, the word of PROMISE. The PROMISE wrought into human flesh. Located at the gate-way of the NATIONS. He holds in a sense the treasury of all nations.

Further this is JEHOVAH-EL's undertaking for "ALL THE NATIONS OF THE EARTH."

Now apply this severest of all tests of righteousness that the last six thousand years have worked out, that which takes into account of thought, plan, purpose, word and work to all we have seen JEHOVAH-EL promise and do, and we will begin to see the conception of JEHOVAH-EL's RIGHTEOUSNESS as well as the "WAY OF JEHOVAH-EL."

Yes! Yes! HE out strides our vision, HE tests our faith so far at every point as to cause us to

stagger in thought, and hesitate, and wonder. Yes! We see, we feel, we know, we recognize we are truly on holy ground. It is JEHOVAH-EL, the self-revealed, the covenant keeping, the God-ALMIGHTY, with whom nothing is too hard to do, making known his will and using his energies for the good of "all the nations of the earth."

The righteousness of JEHOVAH-EL is seen and made known to us in these his thoughts, plan, purpose, word and work. It will take on form before all the world for his glory and the nation's good. And here at the beginning of revelation he makes it to stand out in distinct outlines and definite forms.

DIVISION V

A DISSERTATION OF THE PROMISE TO THE Patriarchs

THE giving of the revelation to Jacob, Gen. 28:12-15, was some hundred and twenty-five years after the call of Abraham, Gen. 12:1-3. The promise has had to do with three individuals. The period of time is known as that of the Patriarchs.

There are several things to be noted before leaving the individual aspect of JEHOVAH'S PROMISE.

First. The choice of Jehovah.

The choice that Jehovah makes in Abraham for the purpose of revealing that which he is about to do, is grounded, not on the worth, or, merit, or anything else in Abraham, good as he may have been, and this does not reflect discredit even in the least on his character, but the ground of the choice rests wholly in Jehovah.

In the choice of ISAAC, he was chosen twenty-five years before his birth, and so made known to Abraham.

In the choice of Jacob, it was made known to his mother, before his birth, or either he or his brother "had done good or evil" that the second born of the twins was the chosen one of Jehovah for his particular purpose.

Further, with each of these chosen ones there were others associated. Lot with Abraham. Ishmael with

Isaac. Esau with Jacob. This choice of Jehovah is not a case of fitness or merit, as men measure men with men, magnifying some and minimizing others. But the choice is for the purpose of helping to designate and discriminate, and to make known "JEHOVAH-EL's WAY." Gen. 18:19.

Jehovah blessed Lot as well as Abraham. Ishmael found favor "And also of the bondwoman will I make a nation, because he is thy seed." Gen. 21:13. And to Hagar he said, "Fear not, for God hath heard the voice of the lad, I will make him a great nation." Gen. 21:17.

Esau, we find on the return of Jacob, when Jacob, had done his best in sending gifts ahead to appease his brother's wrath of twenty years standing, asking, "What means all this drove I met." And when told of Jacob, replied, "I have enough, my brother, keep that thou hast thyself." Gen. 23:8-9.

Jehovah's purpose in choice is something deeper than ability or fitness of men alone. Others are taken into consideration by him at the same time, and all three Patriarchs were cognizant of this fact.

It would appear Jehovah in making these men the channels of his grace did it, not to exclude others, as blessing these others would indicate, but out of his own good pleasure, in order, that all may see it is his doings for men and nations, and not men's doings, even these chosen men of Jehovah.

We may go a step further; and say, the choice was made that when that which is done, it might rest on JEHOVAH'S WORD, or PROMISE and not on the efforts of men.

So we see Jacob, the refugee, but a few hours away from the most high handed treachery receiving the vision of visions.

It has been interpreted, "God entered into league with evil." The facts are JEHOVAH forty years before made known to Jacob's mother that the promise should follow along the line of Jacob. It was because she and the rest of the family did not understand the mode and manner of the fulfillment of the promise, and they were willing to go the length all of them did go, with such results that they received nothing from the efforts; but their misdeeds burst the home asunder, and this refugee finds himself adrift in this condition.

Jehovah now places his grace along the side of all of these efforts and failures of Jacob, and for the purpose, that it may be seen to be of Jehovah's grace and not the shrewdness and works of Jacob or his mother. The promise of Jehovah was not bound by any of these deeds of the patriarchs, and each of them tried in turn.

JEHOVAH's choice is made to reveal his grace. And the purpose of this grace is the redemption of the world. With the very first utterance of the promise all nations of the earth were taken into consideration, and on equal terms with Abraham. It is repeated to ISAAC, and "repeated" to Jacob. This it would seem to be, is to reassure the WORD of JEHOVAH-EL to all concerned.

Choice has its bearing, on Jehovah's side, in his good pleasure. In its relation to man, choice calls out faith in each of these patriarchs, or, a belief in

that which Jehovah promises them and all nations. Jehovah recognized at the very first this act of belief as righteousness on the part of Abraham and from that day to this.

Faith, belief is an act on the part of man corollated and adapted to that which Jehovah gives to man, namely, his promise, his word.

Further than this, this manner of procedure on the part of Jehovah permitted him to work with, on, in, and through these patriarchs, and at the same time they were able to see, know, understand, and receive as well as become coworkers with him. And this He did, we are told by the apostle, not alone for these three men, but, "that Abraham might be the father of all them that believed, though they be not circumcised; that righteousness might be imputed unto them also." Rom. 4:11.

Second. The second consideration is the significance, and the emphasis, and the proper place of JEHOVAH'S PROMISE, WORD in his plan for all nations of the earth.

I. The significance. We should never lose sight of the fact that we are studying in the Book of Beginnings. That in this book the writer has not tried to give a history of the people from Adam to Abraham, but his purpose is to connect up the beginnings of Jehovah's for all the nations of the earth.

After the creation, it is Man he deals with, and man in his relation to and with God. The writer gives the beginning of sin in the world, and the beginning of death which "Reigned from Adam to Moses even over them that had not sinned after the

similitude of Adam's transgression." Rom. 5:14.

With the beginning of sin and death he gives the beginning of the Promise of "The seed of the woman." Gen. 3:15. But this knowledge conveyed is only indirect to Adam, that is to say, the words were spoken to the tempter in the presence of Adam and not to Adam. Yet in this indirect way something definite had been imparted to Adam. Its meaning is centered in the words "The seed of the woman."

In nine short chapters, from three to twelve, the writer, traces across the generations of men the lineage along which this grace of Jehovah takes its course until it reaches Abraham.

We are yet in the beginning of things according to this book of beginnings, although many centuries have passed. The indirect promise of Gen. 3:15, given centuries before to Adam assumes a distinct and definite form of Gen. 12:1-3, "And in thee shall all families of the earth be blessed."

The significance is JEHOVAH-ELOHIM has SPOKEN. HIS WORD has gone forth. It is given to the WORLD never to be recalled, but to be followed and backed up by JEHOVAH-ELOHIM, THE SELF REVEALED GOD; THE COVENANT KEEPING GOD; THE GOD ALMIGHTY, ABLE TO DO THAT WHICH HE HAS PROMISED.

It is the PROMISE, purposely given and so regarded by JEHOVAH, to establish his SPOKEN or GIVEN WORD, in order, that HIS WORD might have the PRE-EMINENCE in that which he has planned and purposed to do for all nations of the earth. "For when God made promise to Abraham, because he could

swear by no greater, he swear by himself—wherein God, willing more abundantly to shew unto the heirs the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation.” Heb. 6:13-18.

The form in which the WORD is given, namely, THE SPOKEN WORD is regarded by Jehovah as if it was already worked out and accomplished, yes, and it is even better in the promised form, for the purpose He intended it to accomplish.

Something definite has been given. His promise centered about “the seed of the woman,” and now it is the seed of Abraham.

The WORD made, given, holds, conveys, and bequeaths something to Abraham, and in turn all the nations of the earth to be believed, received, hoped for, expected; and believed and hoped for future generations.

In significance THE SPOKEN WORD is on a par with the DEED DONE. It is so regarded by Jehovah, himself. Gal. 3:16-18, “For if the inheritance be of the law, it is no more of PROMISE: but God gave it to Abraham by promise.”

The Word, the promise, is given in this form for the purpose of allowing Abraham, and all others, to have the benefit of knowing, and seeing, and understanding how JEHOVAH-EL will bring it all about, “That Abraham might be the father of all them that believe.”

The significance of the promise is Jehovah has GIVEN HIS WORD. Now it is not that which the

Patriarchs understood the Promise to be in turn, with which we are at present concerned, but that which Jehovah intended to convey, and that which succeeding generations has proved He then and there did give to all nations.

That which JEHOVAH-ELOHIM spoke forth for all nations can not be compared with anything less than his creative WORD. "In the beginning ELOHIM created the heavens and the earth." Indeed it is in some such sense John in his Gospel puts it, "In the beginning was the WORD, and the WORD was with God, and the WORD was God."

If we can explain the creative act, then, we might explain the beginning of the PROMISE SPOKEN BY JEHOVAH-EL. The two acts are regarded on the same plain in the Bible. They belong to JEHOVAH-EL, "The light that lighteth every man that cometh into the world." We may speculate with the metaphysical, but, in the concrete, the significance of the SPOKEN WORD is, it has all of HEAVEN's power behind it for all nations of the earth.

From this point it is like a nine hundred and ninety-nine years lease the purpose conveyed and covered all contingencies. It is regarded as final by JEHOVAH, for all nations of the earth, and here is where He places the EMPHASIS himself.

This PROMISE, holds supremacy over succeeding actions, such as the Law, "Which was given four hundred and thirty years after, can not disannul, that it should make the promise of none effect."

And the same is true of the prophets and pro-

phesy. "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets." Rom. 3:21.

Both the law and the prophets are subordinate to this PROMISE, or this WORD OF JEHOVAH-EL. And here is where JEHOVAH-EL places his EMPHASIS on this PROMISE. Gen. 12:1-3.

Again. And this is the place in the history of redeeming grace, in the very beginning, with the individual man, the three patriarchs, that this promise is given to all nations. There is nothing to supersede it in the law or prophets later given. The PROMISE is supreme in the redemptive thought, plan, purpose, word and work of JEHOVAH-EL for all of the nations of the earth. HERE is the original Word in which all nations share and share alike. We see it here in its first form, the spoken WORD, the PROMISE given.

To subordinate this promise to the law later given, or the prophets still later, is to substitute the inferior for the greater, and miss the grace of JEHOVAH-EL which is the hope of the nations. Thus at the very beginning He established the principle on which he will deal with all nations. He then called for operative faith, belief in his WORD and WORK and found it in each of the patriarchs and "He accounted it for righteousness." Gen. 15:6.

This PROMISE holds supremacy over the Law and the Prophets, in the sense that a whole is greater than a part.

In considering the relative position of THE PROMISE to the LAW or the PROPHETS, there are those

who allow this PROMISE, to drop down into a second place, and it becomes inferior to the LAW, or, to, some prophecy, or, it becomes lost in the "Ten thousand" promises. The PROMISE, to them has lost its supremacy, if it ever had it in them. With such there is confusion of thought and an indefinite note. The PROMISE of JEHOVAH-EL is not held in the same clearness of apprehension that the law of JEHOVAH is. The PROMISE of JEHOVAH-EL seems to be an indefinite something. The plan and the purpose of JEHOVAH-EL is thus subordinated to a part, and the principal of righteousness violated, the structure is marred, and danger brought to the whole and there is confusion, division and strife.

This is to allow the definite part of the PROMISE to give way before the indefinite. Abraham has worked out the principle of faith at this point and received, and embraced the WORD for all the heirs. HERE it is that we find the inheritance, in THE WORD, and share and share alike.

It is far better to hold to the definite part of the WORD, and try in our feeble ways to help out Jehovah, and make the mistakes as did Abraham, and Sarah, and Hagar rather than allow unbelief to hold sway at this vital point in life. This is the PROMISE above all others, not alone in its priority, but in the sense it is made the parent of all others.

The promised seed, the definite part is where the patriarchs' faith rested. "Now to Abraham and his seed were the promises made. He said not, and to seeds, as of many, but as of one, and to thy seed, which is Christ." Gal. 3:16.

Again. This promise holds supremacy over the Law and the Prophets in that which it has to give to all nations.

The Promise is so definite and distinct; and has; and holds; and has to give, convey, and bequeath something so definite as to match what it has to impart over and against the LAW and that which the LAW has to give. "Is the Law then against the promise of God? God forbid; for if there had been a law given which could have given life, verily righteousness should have been by the law, but the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believed." Gal. 3:21.

The PROMISE has a righteousness to bestow and a life to give. The apostle goes even further than this and makes the Law and the Prophets to be the hand-maids to this promise. "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets." Rom. 3:16.

Then in place of regarding this promise as something vague and indefinite we ought to grasp the divine purpose and allow its significance, and give it the legitimate emphasis, and recognize its place in JEHOVAH-EL's plan for all nations.

The promise here given, at this time, was as good as a draft on the bank. As good as cash. Yes! It was better, for all concerned than the cash, for in the working out of the plan we have the benefit of the experience, as well as share in the money.

Should we fail here to grasp the significance of

the PROMISE, THE WORD OF JEHOVAH-EL we will fail to understand much that he has to give to all nations.

Our plea is to give THE RIGHTEOUSNESS OF JEHOVAH-EL the place and significance he himself intended it to have in his great revelation to all nations.

Now, it would seem to be is the time, "psychological time," to cause all nations to see, feel, know, and understand that there is a common ground, a righteousness ground where all nations share and share alike in all that HEAVEN has to give to EARTH.

Third. The blessing.

The blessing is bound up in the promise. The intrinsic value of the promise is that which is can do for all of the heirs. One of the greatest blessings is, it calls forth faith in all. The blessing begins with the call. It awakened at once a new hope. It inspired a new aspiration. It called forth new desires. It led to new activities in all three of these Patriarchs.

The blessing takes weak sinful humanity and adds that which Jehovah knows to be best. The blessing consisted in the union of the divine and human, so in the case of the Patriarchs we see it issuing out of the promise and coming to these men, by quickening their lives, opening up their understanding, giving new desires, leading them out into new activities and causing the actual WORD spoken to assume form, in lands, and herds, and heirs, together with the knowledge that through a certain line of humanity, that all nations of the earth are to be blessed.

And this blessing of Jehovah is the life giving stream that has taken its course across the generations of men. Men and nations are cognizant of its grace and in this grace is found the larger conception, with sufficient power to give the vision and furnish the inspiration and apply the lifting energy which all men and nations need in the WORLD'S PEACE MOVEMENT.

DIVISION VI

THE PRESENT WORLD CRISIS

THE present world crisis affords an extraordinary occasion—It makes known a “WORLD-CONSCIOUSNESS”—It emphasizes the needs of national and international life—And it reveals the necessity of the basic principle of the **RIGHTEOUSNESS OF JEHOVAH-EL** for present and future development.

That these are some of the facts and truths which at present stand out before the thinking world unmistakable in their claims, and insistent, yes, even imperative in their demands, all seem willing to concede.

That there are men, societies, institutions, and nations cognizant of these different aspects of the world's need does not require any argument to evidence the fact, or, a philosophy to sustain the truth. Rather, it would seem the imperative demand of this crisis is a recognition of this “WORLD CONSCIOUSNESS” of its need, and at this point is the place where all our energy, and thought, and activity should be focused, in order that out of the diverging opinions of men, institutions, and nations we may discover the line of operation along which these differences may be assigned their relative position, and out of all of this confusion, strife, arms, war of the world: and **LAW**, fundamental, national,

and international: and the effort, energies and achievement of men, societies, institutions, and nations: and this world-consciousness of national responsibility, obligation, and opportunity we may find the line of operation that will be fair to all nations.

It would not be fair to any or all to make a line of cleavage, and then invite, or, force into one camp or the other the war element and the peace element.

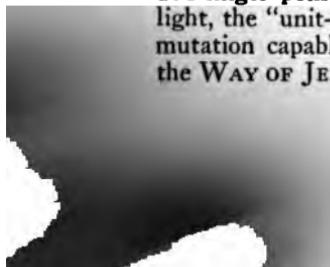
This is that, which has been done already too often, and it has worked the confusion and the division of the past.

The world—consciousness of its need "has struck the hour." The crisis has sounded the time. "Now." It is time to break away from past theories, and philosophies and efforts to something different.

This world consciousness of its need is a great stride forward. It is a consciousness of that which no single element of humanity seems at the present hour to hold a monopoly.

That men of war and peace are cognizant of this need and would solve it in their way is still a further step forward, that is to say each see the need, and each in his way sees a solution to it. But since they are diametrically opposed neither can be wholly right.

But in this world-consciousness is there not an element in each, an element of righteousness, an index finger pointing the way, a prophecy giving the light, the "unit-character" belonging to the race, the mutation capable of greater things, that points out the WAY OF JEHOVAH-EL'S RIGHTEOUSNESS for all



nations.

Is not then the real and the true hope not in differences in either camp, "Armed peace," or, "Peace at any price" but in the likeness, the hope of peace that the nations have been working out, because JEHOVAH has planted in the bosom of men the fundamental principle of righteousness and has himself worked out here among the nations "HIS WAY." For his way makes all nations heirs of his promise and to share and share alike.

His way recognizes the least of the nations and places a world-consciousness of responsibility, obligation, and opportunity on the strong.

Then in place of making a line of cleavage, seeking to divide individuals, societies, institutions, and nations into divisions, parties, camps, in order to controvert the difference is not JEHOVAH-EL's WAY the better, A **RIGHTEOUSNESS** that comes by Faith that recognizes what a tremendous problem He is working out for all nations.

A faith in his righteousness which recognizes that which he is doing with other nations as well as our own. He has those nations who are awakening to the great fundamental laws of life and are contemplating their own existence, as well as those nations who have caught the vision of life and are struggling to work out their own salvation, as well as those nations who have caught the world-consciousness of responsibility, obligation, and opportunity seek to co-operate with him for all nations.

Peace does not, and it should not mean unison of thought, and plan, and action. It does not mean, it

should not mean the strong selfishly, ruling arrogantly over the weak, however cultured, scientific, economical, and learned.

The unit-character of the nations is **RIGHTEOUSNESS**, not language—not customs, not economics, not methods, these are all right in their place, these must win their way, and pay the price, and show their worth, and demonstrate their utility to people and nations.

Peace should not seek unison in this sense, but rather **PEACE** should "live to let live," for in the differences of people and nations at the point of the unit-character—of degree and quality of **RIGHTEOUSNESS**, there is a large field to be cultivated that is very productive; and the more intensely it is farmed the greater will appear the unit-character, **RIGHTEOUSNESS** at the point of nature and kind, and the people and nations will discover the greater likeness which exists in the race.

The **PEACE MOVEMENT** seeks to settle the differences that arise without going to war. This does not mean that **LAW**, **INTERNATIONAL LAW** may not need a judicial and executive system for the government and administration, for this may be just what is needed.

War is like a parasite. It lives on the race. It is born of the opposite principle of righteousness, that of sin. That sin is in the world is a tremendous fact, and a power we do not minimize, or, seek to overlook. "But sin is selfishness," "sin is suicidal," "sin is self-destruction," and this is that which war has worked out before all the nations. That this sin

is now consuming itself in this world crisis is likely to be one of the outcomes of the titanic struggle and the PEACE MOVEMENT seeks to be prepared for any and all eventualities.

a. THE PEACE MOVEMENT is like a geometrical problem, many sided, complicated, and intricate, yet, with principles of solution. It is a problem which at present is in the process of solution. Indeed there seems to be no figure of speech great enough to cover all of the conditions. We have, in the family of nations, something greater than an abstract problem. We have life highly organized and from that down to its ancient and simplest forms, of national existence.

We have life from the tribal form of government on, and up, and through all the forms of organized national life. Yes we have even something greater than this. We have a "world's consciousness" which at present is trying to assume international form that will be recognized by all the leading nations, by which the differences that arise, may be adjusted in right, just, true and honorable relation to all.

And, yet, this perhaps is an inadequate statement, for it is wanting at the point of embracing rising contingencies, if all the conditions were fully in hand.

Then among the nations there are inherent characteristic tendencies, bent of life, which are always to be reckoned with in dealing with national life. But with all due respect and recognition of this impediment the PEACE MOVEMENT is an undertaking moving in the right direction and can not justly be

overlooked by friend or foe.

That there are divergency of opinion as to just what should be undertaken and expected, would seem to be a part of the answer. This assures that all the conditions and contingencies may be worked out and considered. Indeed with respect to these divergencies of opinions we should be surprised if we did not find different modes of procedure in attempting a solution. Every attempt, every theory, every organization, every society, every institution is making for that which should be.

That men differ in their manner of solution does not mitigate the fact of the great need of the WORLD'S PEACE MOVEMENT, but, rather helps to develop the "world-consciousness" of that which is needed to be undertaken in the solution of the problem.

To find this "world-consciousness" of its need, and to see it taking on form, and giving expression to its wants are some of the hopeful signs, and demonstrate the working utility of the principle.

That this expression of the PEACE MOVEMENT assumes different forms, from the Military pacifists, who we grant are honest, true, and fair, (we cannot accept the dictum "might makes right") to the other extreme Peace at any Price are but different faces of the same problem. It is not impossible that in the course of time that these extreme views will work together.

The facts would seem to be at present there are fields of operation for all of these efforts, and one may do the work better than the other.

In dealing with the family of nations it is much like dealing with individuals. *There is a great difference amidst a greater likeness.*

The difference is not to be treated lightly, or, ignored, for the difference is not that of nature and kind, but of degree and quality. So that the universal principle of righteousness underlies and effects all nations and people from the least to the greatest. To say the effect is always the same is to blind our eyes to the fact. On the other hand to doubt the principle is equally as hazardous to the final solution.

With one nation its effort for existence may be at the point of **LAW** in all of its fundamentals; with another nation it may be at the point of self-consciousness of its own need of working out its own salvation; with another nation a still higher sense, that of the world wide responsibility, and obligation, and opportunity not alone for self-existence but as a world power for the good of others.

So in fact there is a great field to cover, in which difference of opinion, and even of method of solution may be found, but the difference is at the point of degree and quality of righteousness rather than that of nature and kind.

There should not be destructive strife between **PACIFISTS** for the chances are, that such, grow out of differences that can be accounted for along the line of degree and quality of righteousness.

Here is a nation, a people, just awaking to the necessity of **LAW** and law abiding citizens. (This does not come in a generation). What is the right

attitude of a first class nation to such? Surely not that, of one more highly developed. They are not in a condition to receive.

Then what of those, to whom the sense of a world-consciousness has taken a deep and a profound hold? In whom the impress of responsibility, obligation, and opportunity stands out in such unmistakable outlines that they cannot—they no longer dare not shrink or withdraw; but as men and nations assume the burden willingly, unselfishly, sacrificing their all for the weaker, less developed and the needy. Surely here it is where the most far reaching and beneficial effect is seen, and work is being done.

In the development of national life it is inevitable but that differences will arise. There will be strife and divisions. These are to be reckoned with rather than ignored, or condemned, or resisted, or destroyed. The difference may grow out of characteristics belonging to the people. They are not to be treated wholly as freaks, or degenerates, or selfish. We do not do so in dealing with other forms of human life.

The real problem is how to deal with the differences, the strife without war. It is possible to adjust these differences and collusions and work harmony out of them?

Is there a common ground, a meeting place? Is there a common principle recognized by all? Is there a concept of life that will be final to all?

If so it becomes a matter of principle first, a question of recognition of the principle, then, a matter of adopting and of application, second. Hence we see

the need for "arbitration"—"international agreement"—"international peace league"—"international law"—"international court with sufficient force to back its rulings." These are good. These are far reaching in their usefulness. These are necessary.

To say these are "visionary" and lacking in the elements that are essential to national life, is to use a term that needs to be defined anew, for in this day of discovery, inventions, and application men accept as facts, and operate on principles, and use methods, and instruments and machines that have been brought out of the "no-where" and given to us, and we may not be seeing eye to eye. There are visions and there are visions. So in using the term "visionary" it is well to consider whether we are seeing the same thing.

Again. We surely can not justly call such words, as follows, "far-fetched" and the authors visionary men.

"We must insist on righteousness first and foremost. We must strive for peace always, but we must never hesitate to put righteousness above peace." Colonel Roosevelt.

"Peace can never be except as it is founded upon justice. . . . If we would have peace, it is not enough to cry 'Peace, Peace!' But far the greatest cause of war is that suspicion of injustice, threatened and intended, which comes from exasperated feeling. . . . Questions which can be disposed of without the slightest difficulty between countries really friendly are insoluble between countries really

unfriendly." Mr. Elihu Root.

Von Jagow in his reply to the Second American note regarding submarine warfare justifies their position with these words: "If the Imperial government were derelict in its duties it would be guilty before God and history of the violation of those principles of highest humanity which are the foundation of every national existence."

Gen. Cadorna is often quoted these days as giving his theory of army discipline. "It is impossible to obtain success in war if the moral discipline is not accompanied by a firm and truly harmonious discipline of the intelligence."

"The United States and Peace" (1914) Ex-President William H. Taft "elucidates the history and conception of a court of judicial arbitration."

Sir Edward Carson, Nov. 26th, 1915, speaking to the American Club on "The Duty of Neutrals" said, "The necessity for maintenance, the sustaining and supporting of international law and international jurisprudence becomes more vivid—is more brought home to us—when we remember that a breach of international law, necessarily in the rules of war, leads to reprisals—and reprisals know no limit."

Surely if we are ever going to advance in the cessation of war, and establish a better understanding with the family of nations, and arrive at a place where justice is in the reach of all nations, then we should study to follow the leading of the Spirit of God, for all nations recognize the necessity of the WAY OF **RIGHTEOUSNESS**.

The French historian D'Aubigne, says, "It is

now understood that in history, as in man, there are two elements—matter and spirit. Unwilling to resign themselves to the task of producing a simple recital of acts, which would have been but a barren chronicle, our great modern historians have sought for a vital principle to animate the materials of past ages. Some have borrowed this principle from the rules of art,—others have sought in philosophy the principle that should fertilize their labors,—Both these methods, undoubtedly are good, and should be employed with certain limits. But there is another source to which, above all, we must look for the intelligence, Spirit, and life of the past ages; and this source is religion.

“History should live by that life which belongs to it, and that life is God.

“In history, God should be acknowledged and proclaimed. The history of the world should be set forth as the annals of the government of the Sovereign King.” Continuing he says, “I have gone down into the lists whither the recitals of our historians have invited me.

“There I have witnessed the actions of men and nations developing themselves with energy—and contending in violent collision. I have heard the strange din of arms, but I have been nowhere shown the majestic countenance of the presiding JUDGE.

“And yet there is a living God in every national movement. God is ever present on the vast theatre where successive generations of men meet and struggle.

“It is true HE is unseen; but if heedless multi-

tudes passed by without caring for him, because He a God that dwelleth in the thick darkness, thoughtful men, who yearn for the very principle of their existence, seek for him the more ardently, and are not satisfied until they lie prostrate at his feet."

b. Back of all this movement that makes for peace is this fundamental principle of righteousness. It is the unit-character belonging to all nations. It is the index finger, now, pointing the way. It is the prophecy revealing the light. It is the mutation in this crisis capable of great things.

But the passion of life knows no limit. Life is controlled, but by its own consciousness and its effort after life. So agreements may become "a scrap of paper" and international laws ignored and abrogated. These will not, and can not hold, and control life under all conditions. They are parts of a greater whole. They have their place in the whole and they perform their functions.

Nations like individuals are born. They then advance from one position to another by that mysterious process we call life. Birth viewed from the point of the individual is a sudden change in conditions of life forced upon the individual.

Birth viewed from the position of immediate conditions is a transition from one sphere, or, state of existence in life to a more favorable one.

Birth viewed from the point of the transition is usually one of more or less interest, not alone to the individual born, but to all others concerned.

Birth viewed as a whole is fraught with anticipations and expectations which are hopeful, blessed

and life giving.

Birth of the individual because of its relation with others, and the conditions which effect others, is always to be reckoned with in the family of nations.

Birth's influence, is effective from the beginning down to the present. So in dealing with the family of nations the fundamental principles which controls the destiny of each is not to be ignored.

These fundamental laws which give bent and direction in life help to make the individual and lend to the characteristic development of the nation.

In the family of nations today there is to be seen those just awakening to the consciousness of their existence and wandering in quest in the wilderness. Law in all of its function is to be depended on to do for these such as it has done for others in the past. Law, and righteousness found in the law is more to be depended upon in solving the problems than any other power.

Again. In the family of nations there is to be seen, those who have discovered their own identity, and are studying their own individuality, and seeking to achieve their own desires, ambition and destiny. They are struggling with their own problems and seeking to work out their own salvation. Here the former consciousness of law in all of its ramifications, together with the efforts and works and undertakings are of vast importance. And there is a common consciousness with such a people, in each undertaking that is all powerful in welding and binding together. Their destiny begins to rise before them. They reach out, and seek their aspira-

tions. They wish and labor to achieve. They develop a higher sense of life and reach for its fulness.

With such righteousness, their own works, and undertakings, and achievements are regarded highly by themselves. They glory in their works. They depend upon their undertakings. They live wholly in the present. Laboring to work out their destiny.

Again. In the family of nations there is to be seen those, who, may be said to have passed the experimental stage and come to the consciousness of something greater than that of self alone. A consciousness of the family of nations has taken possession of them. A consciousness of a "WORLD POWER." A world opportunity. A world responsibility. A world obligation. A relationship to the rest of the family of nations. And to some degree at least are endeavoring to deal with the international problems.

The supreme question of peace, in this crisis, is the problem and it touches the whole family of nations.

But the fundamental principle of righteousness, in the bosom of all men, placed there by God himself, and effecting every nation, whether it be at the lowest or the highest conception of righteousness is the hope of the nations. This Movement of Peace, like an instrument of many keys is to be employed in spelling out international PEACE.

The one universal conception that will effect any one particular individual and every part as a whole at the same time is this **RIGHTEOUSNESS** of **JEHOVAH-EL**.

The **WORLD'S PEACE** is not a divided proposition but one effecting all the family of nations. And any

other, that sacrifices the weaker to the strong, is deceptive, and sure to prolong the struggle between nations.

The principle of righteousness is of universal application.

c. Our hope of the WORLD'S PEACE is in living men, who, take their outlook, and receive their inspiration, and draw their power, and seek their courage in GOD-ALMIGHTY.

The statesmen of the nations. The Jurists of every land. The Executive Heads of all people. The industrial leaders of the masses. The prophets and educators of the countries who love righteousness and eschew evil.

The hope of the WORLD'S PEACE is in living men who fear God and who bear the people on their hearts and who recognize the principle of righteousness in all its ramifications of human life. Men, who, are able to see other aspects of righteousness apart from the strict sense of justice found in LAW. Men, who, are able to see in life's struggle the destiny of other men and nations.

Men, who are able to see in life's movements the possibilities, opportunities, responsibilities and obligations of other nations and people.

There is a great need—a WORLD'S NEED—for PEACE, and all see it. There is also, an ample field—one on which all nations may meet—The ground of RIGHTEOUSNESS—a common ground to all.

Would it be impossible for a COUNCIL of representative men of the nations (a few in number) to discuss, not their laws, inclinations or activities, but

discuss and study the unit-character of the nations, to follow the leading of the Way, to walk in the Light, and give the longings and aspirations of the human heart a chance to freely express itself, and to counsel the SPIRIT OF GOD, and follow the mutation of greater and better things which seem to be trying to give expression in this our-day.

This world crisis needs different treatment than that of past treaties of peace, and bonds of security. This is not to criticise the past, but to take advance ground.

All nations, neutrals as well as belligerents, seem to be forced back to the last ditch. Back to the fundamental principles of human existence.

The unbeliever, the critic, and the sinister may sneer,—and criticise, and doubt and point to the Christian nations, but we are all at the last ditch. Here in the last ditch there is a show down.

Let these would-be wise men, these self-righteous men show what they have done for the human family. It is to be noted, the more this class of men have to say, the more they implicate themselves in folly. It is a show down between righteousness and sin, and it must be fought through to a finish.

That war, the evil of war, the sin of war is consuming itself is self-evident.

The world outside of the trenches, neutrals as well as others, should abhor war as the men daily sacrificing their lives to this "Hell on earth."

That the old system of settling differences by war has proved its fallacy and demonstrated its sin and weakness is apparent. Yes self-destruction is evi-

dent to all under modern warfare.

The world's need calls for an abhorrence, a dislike, disgust, and a hatred of war that it shall stink as stench in our nostrils. It should make us sick of such sin, and cause the whole world to turn away with abhorrence and repentance "That need not be repented of."

Nothing less than this seems adequate to vindicate the WORLD's abhorrence of war.

There is that in the race. There is that in the nations of the earth. There is that in the human family nurtured, kept, revived, made to live because God is God to which all nations should now turn. Not to try and justify themselves. For what nation can, or, even dares to try to do this. The Blue, White in fact all colored books have been written. There is something different from these, to which the nations should go at present. Let neutrals and belligerents meet not to impose indemnities, or, portion out territory, leave all such to other men who may be better able to do this; but men—representative statesmen—men of broad minds, who can see the broad principle of righteousness, in its working in law, and the aspirations of life and in the higher relations of nations, let them *work and formulate a declaration of the principle of righteousness* broad enough to recognize the weak, and strong enough to hold the strong.

Let these few representative men be God fearing and men loving men. Let them *formulate a working declaration according to the righteousness of GOD-ALMIGHTY that will eliminate War.* A dec-

laration that all nations can use, and apply in settling their differences.

Let this declaration have only to do with the eliminating of war from the equation in the future, and the establishing the principle of righteousness by which the differences may be settled.

Let others formulate laws, establish courts, and make the treaties. War and Peace are great enough to occupy the whole world's attention at a time, and at present.

Formulate the declaration that the world—the nations—the race—the people may speak, and embrace it.

Let the executive HEADS of the nations use their authority and exercise their powers now, and do so before GOD-ALMIGHTY and for the nations of the earth.

Let the leaders of nations and people use their powers to eliminate war from the race. It is ours to do. It can be done!

Never before was it possible for the whole world to act in unison on any question as it is at present. It can be done now and against war.

Let the people hope, and pray, and turn to God. Why should we war longer? God's way of settling the differences is far better. Why can not we free willed men do it. Why can not we men deliberately choose now, and declare our position, before GOD-ALMIGHTY and all nations. That whatever our differences, as a people and nation, may arise and be with other nations and people we will seek a settlement and settle them otherwise than by war.

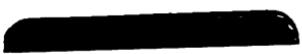
Now is the time for us and all nations and people to act on this world sin. It is a world sin of which to repent and turn, and the RIGHTEOUSNESS of GOD-ALMIGHTY living in the bosom of men is a common ground on which we may meet. And a sure foundation on which we all can build in the future.

Give us men OH! JEHOVAH-EL to formulate the WORD. Amen.



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